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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 10th August 1912.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers.

(Corrected up to the 10th August 1912.)

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	BENGALI.				
1	"Bangaratna" ...	Krishnagar	Weekly	Kanai Lal Das; Hindu, Karmokar; age 28 years	1,500
2	"Bangavasi" ...	Calcutta	Do.	Bihari Lal Sarkar, Kayastha, age 55 years; Hari Mohan Mukherji, Brahmin, age 43 years: Satyendra Kumar Basu.	15,000
3	"Bankura Darpan"	Bankura	Do.	Rama Nath Mukherji, V.L.M.S., Brahmin, age 51 years; Viswanath Mukharji, B.L., Brahmin, age 49 years.	453
4	"Barisal Hitaishi"	Barisal	Do.	Durga Mohan Sen, Baidya, age 35 years	600
5	"Banga Janani"	Rangpur (Bhotmari)	Do.	Sasi Mohan Adhikari, Baidya, age 37 years	.....
6	"Basumati" ...	Calcutta	Do.	Sureschandra Samajpati; Hari Pada Adhikhari, age 41 years; Mani Lal Banerji, age 36 years,	18,000 to 20,000
7	"Birbhum Hitaishi"	Bolepur (Birbhum)	Do.	Dibakar Banerji; Hindu, Brahmin; age 43 years	350
8	"Birbhum Varta"...	Suri (Do.)	Do.	Debendra Nath Chakravarti, Brahmin, age 38 years ...	960
9	"Birbhum Vasi" ...	Rampurhat (Do.)	Do.	Nil Ratan Mukherji, B.A., Brahmin, age 44 years	250
10	"Biswadut" ...	Howrah	Do.	Nagendra Nath Pal Chaudhuri; Hindu, Kayastha: age 36 years.	1,500
11	"Burdwan Sanjivani"	Burdwan	Do.	Probodhananda Sarkar, B.L., Kayastha, age 31 years ...	500
12	"Chabbis Pargana Vartavaha."	Bhowanipore... ...	Do.	Hem Chandra Nag, Kayastha, age 29 years	500 to 700
13	"Charumihir" ...	Mymensingh	Do.	Baikuntha Nath Sen, B.L., Kayastha, age 42 years	1 100
14	"Chinsura Varatavaha."	Chinsura	Do.	Dinanath Mukherji, Brahmin, age 46 years	850
15	"Dainik Chandrika"	Calcutta	Daily, except on Thursdays.	Hari Das Dutt and Kshetra Nath Sen	4,000
16	"Dacca Gazette" ...	Dacca	Weekly	Satya Bhusan Dutt Roy, Baidya, age 46 years	80
17	"Dacca Prakas" ...	Do.	Do.	Mukhunda Behari Chakravarti, Brahmin, age 42 years ...	80
18	"Dhruba Tara" ...	Mymensingh	Do.	.....	.....
19	"Education Gazette"	Chinsura	Do.	Pandit Nibaran Chandra Bhattacharjee, Brahmin, age 56 years.	1,500
20	"Faridpur Hitaishini"	Faridpur	Fortnightly ...	Raj Mohan Mazumdar, Baidya, age about 72 years	90
21	"Gaud Dut" ...	Malda	Weekly	Krishna Chandra Agarwalla	.....
22	"Hindu Ranjika" ...	Rajshahi	Do.	Kasinuddin Sarkar, Muhammadan, Printer, age 41 years ...	18
23	"Hindusthan" ...	Calcutta	Do.	Hari Das Dutt	1,000
24	"Hitavadi"	Do.	Do.	Anukul Chandra Mukherji and Sakharam Ganesh Deushkar	20,000 to 30,000
25	"Hitavarta"	Chittagong	Do.	.....	.....
26	"Islam Rabi" ...	Mymensingh	Do.	Maulvi Nazimuddin Ahmad, Musalman, age about 35 years	700
27	"Jagaran"	Bagerhat	Do.	.....	About 300
28	"Jasohar" ...	Jessore	Do.	Ananda Mohan Chaudhuri; Hindu, Kayastha	500
29	"Jyoti"	Chittagong	Do.	Kali Sankar Chakravati, Brahmin, age 47 years	1,800 to 2,000
30	"Kalyani"	Magura	Do	Biswesswar Mukherji, Brahmin, age 48 years	500

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	2	3	4	5	6
	BENGALI—*contd.*				
31	"Kasipore Nibasi" ...	Barisal	Weekly	Pratap Chandra Mukherji ; Brahmin ; age 68 year	500
32	"Khulnavasi" ...	Khulna	Do.	Gopal Chandra Mukherji ; Hindu, Brahmin, age 51 years	350
33	"Malda Samachar"	Malda	Do.	Kali Prasanna Chakravarti, Brahmin, age 42 years	440
34	"Manbhum" ...	Purulia	Do.	Bagala Charan Ghosh ; Hindu, Kayastha ; age 41 years ...	About 500
35	"Midnapore Hitaishi"	Midnapore	Do.	Manmatha Nath Nag, Kayastha, age 35 years	500
36	"Medini Bandhab"	Ditto	Do.	Deb Das Karan ; Hindu, Sadgop ; age 44 years	452
37	"Mahamaya" ...	Chinsura	Do.	Hem Sasi Som, Kayastha, age 57 years	150
38	"Moslem Hitaishi"...	Calcutta	Do.	Shaik Abdur Rahim and Mozummul Haque	4,000 to 5,000
39	"Mubammadi" ...	Ditto	Do.	Muhammad Akram Khan, Musalman, age 37 years, and Maulvi Akbar Khan.	2,000
40	"Murshidabad Hitaishi."	Saidabad	Do.	Banwari Lal Goswami ; Hindu, Brahmin ; age 46 years ...	200
41	"Nayak"	Calcutta	Daily	Birendra Chandra Ghosh and Panchkari Banerjee	1,500 to 3,000
42	"Navavanga" ...	Chandpur	Weekly	Harendra Kisore Ray, Kayastha, age 25 years	502
43	"Noakhali Sammilani"	Noakhali	Do.	Sasi Bhushan Das, Kayastha	200
44	"Nihar"	Contai	Do.	Madhu Sudan Jana, Brahmo, age 43 years	300
45	"Pallivarta" ...	Bongong	Do.	Charu Chandra Ray ; Hindu, Kayastha ; age 38 years ...	500
46	"Pallivasi" ...	Kalna	Do.	Sasi Bhushan Banerji, age 47 years	300
47	"Pabna Hitaishi"	Pabna	Do.	Basanta Kumar Vidyavinode, Bhattacharyya, Brahmin, age 36 years.	500
48	"Praja Bandhu" ...	Tippera	Fortnightly ...	Munshi Muhammad Ali Mean, Musalman, age 53 years ...	200
4	"Prasun" ...	Katwa	Weekly	Purna Chandra Chatterji, Brahmin age 47 years, and Banku Behary Ghose, Goala, age 41 years.	618
50	"Pratikar" ...	Berhampur	Do.	Kamakshya Prasad Ganguly, Brahmin, age 64 years ...	503
51	"Purulia Darpan"...	Purulia	Do.	Amulya Ratan Chatterji, Brahmin, age 41 years	About 700
52	"Rajsakti"	Do.	Do.	Bagala Charan Ghosh, Kayastha, age 41 years	110
53	"Ratnakar" ...	Asansol	Do.	Satya Kinkar Banerji, Brahmin, age 26 years	500
54	"Rangpur Durpan"	Rangpur (Bhotmari)	Do.	Braja Nath Basak ; Hindu, Tanti ; age 52 years	200
55	"Rangpur Dikprakas"	Ditto ditto ...	Do.	Hara Sarkar Maitra, Brahmin, age 66 years	300
56	"Samay"	Calcutta	Do.	Jnanendra Nath Das, M.A., B.L., Brahmo, age 58 years ...	500 to 800
57	"Sanjaya"	Faridpur	Do.	Rama Nath Ghosh, Kayastha, age about 38 years	500
58	"Sanjivani"	Calcutta	Do.	Lalit Mohan Das, late Professor, City College ; Sibnath Sastri, M.A ; Ramananda Chatterji, M.A., Editor, "Modern Review," etc. ; K. K. Mitter.	11,000
59	"Sansodhini" ...	Chittagong	Do.	Kashi Chandra Das Gupta, Brahmo, age 60 years	400
60	"Suhrid"	Perojpur	Fortnightly ...	Ram Chandra Pal, Kayastha	200
61	"Subarnabanik" ...	Calcutta	Weekly	.....	.....
62	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Ditto	Do.	Rasik Mohan Chakravarti, Brahmin, age 39 years, and Mrinal Kanti Ghosh.	2,500
63	"Siksha Samachar"	Dacca	Do.	Abinas Chandra Gupta, M.A., B.L., Baidya, age 36 years ...	.....
64	'The Calcutta Advertiser"	Calcutta	Do.	.....	.....
65	'Tippera Guide" ...	Comilla	Do.	.....	.....

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	BENGALI—*concld.*				
66	"Tippera Hitaishi"	Tippera	Weekly	Kamaniya Kumar Singha, Brahmo, age 23 years	700
67	"Vartabaha" ...	Ranaghat	Do.	Girija Nath Mukherji; Hindu, Brahmin, age 41 years ...	500
68	"Viswavarta" ...	Dacca	Do.	Abinash Chandra Gupta, M.A., B.L.; Hindu, Baidya, age 36 years.	12,000
	HINDI.				
69	"Bajrangi Samachar"	Jamore (Gaya) ...	Monthly	.....	.....
70	"Bharat Mitra" ...	Calcutta	Weekly	Ambika Prasad Bajpayi	About 4,000
71	"Dainik Bharat Mitra"	Do.	Daily	Ambica Prasad Bajpayi, Hindustani, Brahmin, age 45; (2), Panchcowri Banerji, age, 50, Brahmin.	300
72	"Bihar Bandhu" ...	Patna	Weekly	Mahabir Parsad Bania	400
73	"Biharee" ...	Bankipore	Do.	Akhauri Basudeo Narayan Singh and Purushottam Parsad Sarma.	700
74	"Ghar Bandhu" ...	Ranchi	Fortnightly ...	Rev. Dr. A. Nottrott	1,250
75	"Hindi Bangavasi"	Calcutta	Weekly	Hari Krishna Joahar, Khetri, age 36 years	1,500
76	"Hitvarta" ...	Do.	Do.	Babu Rao Paradkar; Mahratta, Brahmin; age 30 years ...	3,000 to 4,000
77	"Lakshmi" ...	Gaya	Monthly	Mahadeo Parsad, age 38 years	200
78	"Marwari"	Calcutta	Weekly	R. K. Tebriwalla; Hindu, Agarwalla; age 41 years	500
79	"Narad"	Chapra	Daily	.....	.....
80	"Narad"	Do.	Weekly	.....	.....
81	"Siksha"	Bankipore	Do.	Pandit Sakal Narayan Pandey Kavyatirtha, Brahmin ...	200
82	"Mithila Mihir" ...	Darbhanga	Do.	Pandit Joganand Kumar	600
83	"Teli Samachar" ...	Bar	Monthly	.....	.....
84	"Tirhut Samachar"	Muzaffarpur	Weekly	Sangeswar Prasad Sarma, Brahmin	400
	URDU.				
85	"Al Punch" ...	Bankipore ...	Do.	Syed Ahsan, Muhammadan, age 40 years	500
86	"Darul Hukumat"	Calcutta	Weekly and bi-weekly.	Hafiz Bux Ellahi, Muhammadan, age 42 years	1,000
87	"Durbar Gazette"...	Do.	Daily	Nawab Ali, Muhammadan	1,000
88	"Star of India" ...	Arrah	Weekly	Muhammad Zahurul Haque, Muhammadan, age 61 years ...	657
	PERSIAN.				
89	"Hablul Matin" ...	Calcutta	Weekly and daily	Syed Jelaluddin, Shiah Muhammadan, age 61 years ...	1,000
	URIYA.				
90	"Garjatbasini" ...	Talchar State ...	Weekly	Bhagirathi Misra, Brahmin, age 43 years	In Orissa.
91	"Sambalpur Hitaishini."	Deoghar	Do.	Dina Bandhu Gornayak, Chasa, age 37 years	Do.
92	"Samvad Vaheka"	Balasore	Do. ...	Kasinath Panda, Brahmin, age 37 years	400
93	"Uriya and Nava-samvad."	Balasore	Do.	Ram Tarak Sen; Hindu, Tamli; age 50 years	450
94	"Utkal Varta" ...	Calcutta ...	Do.	Hrisikesh Pandey Kaviraj	500
95	"Utkal Dipika" ...	Cuttack	Do.	Gouri Sankar Ray	1,200

I.—Foreign Politics.

1. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 29th July says that a European lady while riding on a horse came across a drosky at the gate of Shiraz. On account of the path being very narrow the horse of the lady became restive, so the lady had to get down. The husband of the lady attacked and belaboured the driver, whereupon the latter invoked the aid of Hazrat Abbas (a saint), the result being that the horse of the European fell down, and he himself received a wound in the leg. A week ago there was a great illumination (by the people) and the dress worn by the driver was torn into pieces and taken away by the people as a blessing and a sacred relic. Kavam-ul-Mulk and the chief of the military force wanted to prevent the people from illuminating the place for they apprehended danger for the foreingers and revolution in the country, but the only result was (their) humiliation.

Shiraz.

Nama-i-Muqaddas Hablul Matin, July 29th, 1912.

Now peace reigns in Shiraz, but the condition of the suburb is not satisfactory.

2. *The Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 29th July contains the following letter from Haji Syed Mustaffa of Kashan and Najaf, addressed to the Musalmans of the world:—Islam has to face many dangers now-a-days, and the Muhammadans are hemmed in on all sides by various calamities. Islam has never been known to have received such blows in the past. The historians and politicians are aware that the foreingers are determined, since long, to make a joint effort to trample the religion of the Prophet down by overthrowing Islamic kingdoms. They have, by war as well as foul treacheries, made themselves rulers of many territories once belonging to the Islamic kingdoms such as Spain, India, Gazan(?) Kafkaz, Turkistan, Egypt, Tunis, Algeria, Morocco, Crete, Bosnia, Herzigovina, Bulgaria, etc. For the past several months they have been carrying on a war in the vast country known as Tripoli, where they are massacring Muhammadan men, women and children like so many goats. The other territories of Turkey are also the objective of some Power or other, which is waiting for an opportunity to attack them. May God give them no opportunity for it. They have made Persia a field for their agitation and movements, by perpetrating all sorts of barbarous and tyrannical deeds. They are now taking such steps as would affect the integrity and sovereignty of the country. Before the people had time to forget their cruelty in massacring men, women and children on the 10th of Muharram, in sending pious and learned men to the gallows and in burning and pulling down houses and mosques of Tabrez and Rusht, came the outrage on holy Meshed. The Russians desecrated the holy sepulchre and the building attached to it boldly and before the very eyes and within the hearing of the Musalmans. The holy shrine round which Musalmans and angels used to cluster became a target for the Russian guns. As reported by most of the papers, the holy relics and the jewelleries of the shrine were also taken away. The massacre of innocent persons in the mosque and the courtyard of the sacred building has cast a permanent stigma on the fair name of the Persians.

A letter to the Muhammadans of the world.

Nama-i-Muqaddas Hablul Matin, July 29th, 1912.

Indeed such are the consequences of selfishness, discord and want of a national feeling exhibited by the Musalmans. In spite of receiving such blows and suffering such humiliation, the Musalmans still persist in their course of selfish and civil strifes. No amount of preaching or rebuke can make them shake off their sleep. Instead of attending to the cries of Islam, they are determined to stifle it, and thus make all the troubles of the Prophet and other leaders go for nothing. Why has the Islamic horizon become so dark? It behoves a Musalman to die in grief or to pray for death, so that he may not have to see such a dark day for his faith.

What has become of his zeal and sense of honour? What has become of his piety and faith? Is it not his religious duty to protect his religion or, does he consider the infidels to be his well-wishers? O! brethren how long would you be waiting, by your idleness and lethargy, to see in Islamic countries the holy religion of Muhammad giving place to Christianity, unity to trinity,

mosques to churches, the Azan (Muslim call to prayer) to the chime of the church bell, and the Islamic laws to the laws of the English and the Russians? Would you be waiting till you see the Kaaba, etc., pulled down and the sufferings of the Prophet, the holy Imams, the learned Divine and the honourable kings (in establishing Islam) ending in nothing? Would to God that such a crisis may never come.

O! Musalmans, for the sake of God and the Prophet unite together, and give up your differences and quarrels before the disease becomes past all remedy, as they have always led to the humiliation and downfall of a nation. The Persians of to-day are a living example of the above truth. The Muhammadans of early days who had made such unparalleled progress in a very short time, show what miracles may be achieved by unity even among a barbarous and uncivilised people.

No religion has laid so much stress on the necessity of unity as Islam. The Koran expressly enjoins unity upon the Musalmans. "All Musalmans," says that holy Book, "are brothers, hard to the infidels but kind to each other." The injunctions to assemble for prayer and for burying a dead, to go with a traveller to a short distance to see him off, to visit a new-comer, to attend on a sick person, to condole a bereaved family, to help the poor and the weak, to make Mecca their common meeting ground, were all meant to unite the Musalmans together. Alas! the Muhammadans, specially the Persians, have fallen from the ideal thus set before them, and have turned enemies of their own religion. They are now mere puppets in the hands of the infidels, who use them to serve their own ends. Is there any reason why the Muhammadans should thus degrade themselves and jeopardise their interest in this and the world to come.

O! Musalmans, if you are really what you profess to be and believe in the life to come, unite at once and help each other, give up your differences, protect the sovereignty of the two Islamic kingdoms (Persia and Turkey) at the risk of your wealth and life, and make arrangements to strengthen them. The life of Islam and the honour of the Muhammadans depend upon the strength and sovereignty of these two kingdoms. If three hundred millions of Musalmans unite together they can besides winning the respect of the foreigners, very easily strengthen and protect the sovereignty of these two Islamic Kingdoms, and thus prove a check to the greed of the infidels. Nay they cay even subjugate the whole world by their bravery.

O! Musalmans, when you all believe in the same God, acknowledge the same Prophet and have the same injunctions to follow, there is no occasion for internal dissensions among you, specially at a time when your religion itself is threatened with destruction. Conduct yourself in such a way that the religion of Muhammad not be trampled down by the infidels, who do not care whether you belong to the Shia or the Sunni sect, or whether you are an advocate of Constitutional or a Despotic government.

O! followers of the last Prophet, be quick; there is no time to lose for Islam is now taking its last breath. The ship of the sovereignty of these two Islamic Powers has been overtaken by a storm. Give up lame excuses and selfish motives. Ever keep before your eyes the verses of the Koran which enjoin upon you to sacrifice your wealth and life for the sake of your religion. Shake off your ignorance and love of this world; this is not the time for quarrelling or living in indolence and idleness. This is not the time for holding religion in slight esteem. This is the time for showing bravery and helping Islam. Sacrifice your wealth and life for the sake of Islam. If you have unity (among yourselves) and sense of honour for Islam, it is very easy for you to give your wealth and life for it. The Musalmans should accept this invitation of God and the Prophet, "O! believers, accept the invitation of God and the Prephet when they call you to infuse life unto you." It is the duty of all religious men, specially the learned, to try with all means (literally, with tongue, hands, pen and feet) to awaken the Musalmans from their present sleep of idleness and ignorance, to let them know of their present duty and to invite them to help God and the Prophet.

Addressing then the Persians alone the writer asks: "What spiritual and temporal benefits have you derived by your differences, hostility from or calling each other "Kafir"? You killed each other and

trampled down your honour and prestige under your feet. You were the cause of the bombardment and desecration of the Meshed shrine by the Russia's guns and the hoofs of her horses. You made over the sovereignty of the country into the hands of the foreigners for nothing. You humiliated Islam and the Musalmans in the eyes of the enemies, and wounded the heart of the saint of the present time (?) You deserve perpetual humiliation and the Divine wrath.

How can a Musalman suffer the Islamic rites and observances to be effaced by the tyranny of the Russian troops and the holy sepulchre of Imam Reza, which, according to the laws of all Powers and nations, ought to be regarded as sacred, to be trampled down upon by the barbarous infidels? It was because we had been afraid of these dark days that we advised you, by repeated telegrams and letters, to unite together. We even wrote to you that you should not, by your differences, give an opportunity to the infidels to interfere with the holy shrine of Meshed. But instead of attending to my advice, some of you afforded the Russians an opportunity to commit the outrage there.

The Persians, who have no excuse to offer before their Prophet on the day of judgment, should make atonement for their past failings by uniting together and protecting the sovereignty of the two Islamic countries even at the risk of their wealth and life. Considering the present condition of Islam, piety does not consist in living a retired life. To hesitate in offering one's life and wealth (for the sake of Islamic kingdoms) is calculated to bring humiliation in this world and punishment in the next.

The present religious duty (of the Persians) is to give up their internal dissensions and to unite together, so that the foreigners may not find an opportunity to gain their object on false pretexts. The second duty is to help the Government with men and money, so that it may become strong. The Prophet as well as the Koran enjoin upon the Musalmans the necessity of making proper arrangements and preparations for fighting with the infidels. Those who cannot serve personally are required to give money-help, for it is also *Jehad* (holy war).

Commenting on the above, the paper acknowledges the services of the spiritual leader who has been no doubt doing his duty for a long time by advising the people. Mere advice, however, is not enough considering the present conditions of the Musalmans.

He should find out the real cause of discord among them and, like Omar-bin-Abdal Aziz, try to remove it, though he may have to encounter opposition in the beginning. Much of the dispute is due to the intrigues of the foreigners. Persistent efforts by means of letters and speeches are, therefore, required to make the people realize their real position and the necessity of unity among them. The learned men also stand in need of reform.

Nama-i-Muqaddas Hablul Matin, July 29th, 1912.

Teheran and its present Government.

3. Reproducing an article headed "Teheran and its present Government" from a foreign paper which writes about the Regent's going to Europe with Lord Lamington, after appointing a Council of four men (all of whom have refused to work as Regent, as it appears from the later telegram) to carry on the administration during his absence, and about the present mismanagement of the affairs of the State, including the disarming and disbanding of the army of Mojahids, etc., etc., the *Nama-i-Muqaddas Habiul Matin* [Calcutta] of the 29th July says that since much of the statements of the above paper has been refuted by later telegrams, and since it has also written about the policy of the present Government, it does not think it necessary to refute the above statements. It, however, has to say that Persia is by degrees regaining her prosperity, and would soon get back what she has lost. As peace reigns in Persia now, the Mejliss would soon be formed and the members would also be elected. The paper is of opinion that the Mejliss would be formed just after the return of Nasirul Mulk, but the members would be elected very soon.

Hitavadi 'Aug. 2nd, 1912.

Trans-Persian Railway.

4. The *Hitavadi* [Calcutta] of the 2nd August thinks that a Trans-Persian Railway is bound to be constructed, in spite of all objections by the Russophobe. It will facilitate trade and communication between England and India. Indians will, however, gain or lose little by this railway from a commercial standpoint. At

the same time it may perhaps entail a larger expense on the Government of India for works of defence, and will hasten the downfall of Persia's political independence.

DAILY BHARAT MITRA, Aug. 4th, 1912.

The Situation in Tibet.

5. The *Daily Bharat Mitra* [Calcutta] of the 4th August, discussing the present political situation in Tibet, holds the Dalai Lama himself responsible for the vicissitudes of his fortune, which are said to be of his own making, and takes the opportunity to extrol the right of "asylum" granted by England to foreign political refugees, whatever country they may belong to.

DAILY BHARAT MITRA, Aug. 1st, 1912.

Indians in South Africa.

6. "Our position in South Africa is even lower than a Negro," writes the *Daily Bharat Mitra* [Calcutta] of the 1st August. "Recently an inhabitant of the Mauritius Island, a Creole, who was a French subject, was arrested in South Africa for entering the country without permission. He was tried at Johannesburg and the Magistrate acquitted him, on the ground that Creoles of Mauritius that are French subjects cannot be treated as Asiatics. Surely this (decision) is due to the prowess of France; otherwise was it ever possible that cross-bred Negroes be regarded as free citizens, while we (Indians) be turned out of the Colonial dominions of His Imperial Majesty? Such distinction is causing great resentment among the Indians."

II.—Home Administration.

(*a*)—*Police.*

HITAVADI, Aug. 2nd, 1912.

The Jagatsi incident.

7. The *Hitavadi* [Calcutta] of the 2nd August publishes the following from a Karimganj correspondent in regard to the Jagatsi incident :—

Nothing has been said on behalf of Dayananda yet, either to the public or to Government. He is said to be unwilling to defend himself even in courts. Mahendra Nath De, another of the leaders of this band, has died of his wound, but he declined to make any dying deposition.

It is said that the *Asram* people declined to obey a police order to surrender a youth named Sachindra, for whose production they had the Magistrate's warrant. The Superintendent of Police thereupon tried to enter the *Asram* accompained by armed police. In order that the *sankirtan* going on at the time might not be interfered with, some of the *Asram* people asked the police to desist from entering. The Superintendent paid no heed to this, whereupon one of the inmates of the *Asram* hurt the Saheb's horse with his *trisul* (trident). The Saheb fell down (another correspondent has it that he descended) from his horse and then orders were given to the police to open fire. The result was that some of the inmates of the *Asram*, male and female, got hurt.

The next day the police and Gurkha soldiers surrounded the *Asram* and called on the inmates to surrounder. They prayed for half an hour's time (and by other accounts half an hour's time was granted them). On the expiry of the time, the armed police and soldiers entered the *asram* and began attacking the men and women inside. It is said that one of the women got her eyes forced out of their sockets and another her bones broken, while a third has got one of her breasts torn off. It is rumoured that one respectable woman got killed outright. Any way the women were all released, and only 57 of the men *challaned*.

A Maulvi Bazar correspondent narrates that, when the Assistant Superintendent of Police on horse back suddenly approached the place where Dayanand was going on with his *kirtan*, one of the *sadhus* struck his horse with a trident. The Police Saheb thereupon descended from his horse, and the *sadhu* again attacked him with his trident. The police now opened fire, with the result that Surendra (a medical man, and Mahendra Babu and two others received mortal injuries. The assailants, on the other hand, received no injuries at all. The Police Saheb bears on his head the mark of a slight scratch only.

The next day the Deputy Commissioner wrote to Dayanand to see him. An interview took place between them near the *asram*. He ordered Dayanand

to surrender himself within half an hour, whereupon the latter asked: "Why interfere with my religious observances for nothing?" Thereupon the interview came to an end. Soon after, three naked women and Hansanand approached the police singing songs (they had no arms with them) and were all arrested. Then the police, carrying bayonets on their muskets, entered the *asram* and began making indiscriminate assaults on the inmates. They also broke and damaged some boxes, trunks, musical instruments and even an image of Lord Gauranga. After the inmates had been arrested, a search of the premises began with some local men as witnesses. They, it is said, found everything in a damaged condition, except one box. These boxes held valuable ornaments belonging to the women, and the unbroken box was found to contain Rs. 70 in cash.

Of the men and women arrested, 25 were women, 20 children and 65 men. Of these 65, five or six were people who had gone inside to hear the *sankirtan*. Of the men arrested, except two or three, all were more or less hurt and were blood-stained; of the women, seven or eight were injured, and one of them (Sailabala) had her collar-bone broken.

None of the police were injured in any way. Indeed, their clothing even bore no signs of a struggle. The women, after their release had been ordered, were humanely taken charge of by Babus Kalikumar Dutt, Jatindramohan Dutt, etc. One woman of *Dilarpore* has, however, found nobody to look after her and is therefore going begging about.

In the meantime it is to be hoped that the authorities will direct inquires into allegations made above by the correspondents.

A Magistrate entering the Puri temple with shoes on.

8. The *Bangavasi* [Calcutta] of the 3rd August reproduces the remarks made by a correspondent of the *Bengalee*, regarding the Government having spent quite a large sum of money uselessly over the arrangements in connection with the Car festival at Puri, which was not attended by as large a number of men as the authorities had anticipated. The paper also refers to the allegation made by the same correspondent about the Magistrate of Puri having entered the temple compound with his shoes on, and asks His Honour the Lieutenant-Governor of Bihar and Orissa to inquire into the matter.

BANGAVASI, Aug. 3rd, 1912.

Ibid.

9. Will the Government of Bihar and Orissa, asks the *Hindi Bangavasi* [Calcutta] of the 5th August, enquire into the complaint of the Puri correspondent of the *Bengalee*, that the Magistrate there used to go to the courtyard of the Puri temple with his shoes on, which nobody did before? The Magistrate's action gives pain to the Hindus.

HINDI BANGAVASI, Aug. 5th, 1912.

Motihari case.

10. Referring to what is called the Motihari Constable case, the *Daily Bharat Mitra* [Calcutta] of the 1st August asks if the Government officials would deny Inspector Abdul Rahman's doing as being high-handed, in face of the Judge's finding.

DAILY BHARAT MITRA, Aug. 1st, 1912.

An act of bravery.

11. The *Hindi Bangavasi* [Calcutta] of the 5th August says that Inspector Lakshmi Prasad saved Mr. Walter of the Criminal Investigation Department from being curshed under the Jagannath car at Puri the other day. Had this act of bravery been accomplished by a European, it would have received special recognition. Lakshmi Prasad is an Indian; still something at least can be done for his satisfaction.

HINDI BANGAVASI, Aug. 5th, 1912.

Ill-treatment of animals in pounds.

12. The *Muhammadi* [Calcutta] of the 2nd August draws the attention of the Government to the inhuman treatment of animals by pound-keepers, who not only practically starve the poor creatures, but inflict sundry other hardships on them by keeping them in dirty and murky places exposed to the sun and the rain.

MUHAMMADI, Aug. 2nd, 1912.

(*b*)—*Working of the Courts.*

Appointment of guardians of minors in Birbhum.

13. A correspondent of the *Birbhumvasi* [Rampurhat] of the 1st August says that the District Judge of Birbhum has introduced such stringent rules for the appointment of guardians of minors in lawsuits, that it has become

BIRBHUMVASI, Aug. 1st, 1912.

almost impossible for men, other than Court officers nominated by the Court, to become such guardians. The Judge holds that if the person, named in an affidavit by the plaintiff in a suit against a minor as that minor's guardian, denies having given his consent to become such a guardian, the onus will be on the plaintiff to prove that the said person had actually given his consent, and if the plaintiff fails to prove this he will be liable to be prosecuted for having made a false affidavit. Now, the consent given outside the Court to the plaintiff by a person to become a minor's guardian is always oral and never in writing, so that the latter can always afterwards deny having given it at all. Under the circumstances, it is unfair to harass the plaintiff. The result, however, of the peculiar procedure followed by the Judge in the matter is that plaintiffs do not name any guardians, and consequently, court officers are appointed as such. But guardians so appointed prove very costly to the minors concerned, so that ultimately it is the minors who suffer through this procedure.

FARIDPUR HITAISHI, July 30th, 1912.

Procedure followed by Settlement Officers in deciding suits.

14. The *Faridpur Hitaishini* [Faridpur] of the 30th July objects to the manner in which disputes under section 103 are decided by Assistant Settlement Officers and the Settlement Officer in the mufassal. All such disputes are first of all heard by Assistant Settlement Officers. In cases of difficulty they make references to the Settlement Officer, who gives his opinion without at all consulting the parties concerned.

DAILY BHARAT MITRA, Aug. 3rd, 1912.

Patna Sub-Judge's objectionable remarks.

15. The *Daily Bharat Mitra* [Calcutta] of the 3rd August, reporting an extraordinary meeting of the Patna Bar Association held to protest against the objectionable remark of the local Sub-Judge, Babu Revati Kanta Nag, that "Vakils and Barristers are licensed liars," criticises the Sub-Judge, saying that he himself being a license-holder of the same class the above remark does not become him.

STAR OF INDIA, Aug. 2nd, 1912.

European manager of the Bihar Waqf estate.

16. The special correspondent of the *Star of India* [Arrah] writes in its issue of the 2nd August to say that the representation, signed by some 500 persons of Bihar and dated the 8th July 1912, submitted to His Honour at Ranchi against the European manager of the Bihar Waqf estate, has already been acknowledged and an order for enquiry may probably follow. Another complaint, dated the 10th idem sent up to the Divisional Commissioner, was forwarded to the Subdivisional Officer, Bihar, for enquiry. The latter summoned four persons from each *muhalla* of Ward No. 1, and made the necessary enquiries. Something has already been reported. No wonder therefore the Divisional Commissioner's orders permitting bathing in Habib Khan's tank and offering prayer in the mosque may be received before the publication of this news.

Before receiving any information from our correspondent, we learnt from a respectable Government officer that the Subdivisional Officer is rather displeased with the public of Bihar for not applying to him first and going up direct to the higher authorities. In the course of enquiry the manager has denied all the facts, and the people of Ward No. 1 being under his influence have expressed their ignorance as to the public being forbidden to bathe in the tank or offer prayers in the mosque or as to the manager's drinking wine in the mosque or his fishing in the tank; consequently a report to the effect has been sent up. On further questioning, the same officer replied that he had personal knowledge of the complaints of the public being quite true, and so he also got fish at 3½ annas per seer,

The paper regrets that the Divisional Commissioner did not take the trouble of making a public and personal enquiry. The people of Bihar, being selfish and corrupt, are used to tell lies. It is often seen that an accused person tries to buy over witnesses by various inducements, and even educated men have sometimes been found to have yielded to such influence or pressure. The paper cannot, therefore, approve of the way in which the enquiry was held by the Subdivisional Officer. Lala Durga Prasad, Dewan of the Estate, must have produced only unscrupulous men for the examination. It has no complaint against any one but the wealthy Muhammadan gentlemen of Bihar, who are so void of feeling in the matter as to tolerate the evil doings of an ordinary

European who, besides trying to ruin a Waqf estate, does not fear to outrage the sanctity of a mosque.

Another objection against the manager is his fishing in the tank which belongs to the public, and in which the estate has only one anna share. Moreover, the fish is sold in the market. Are not these instances of *zulum* ?

The paper regrets the lamentable condition in which the estate has fallen. The daily distribution of alms required by the endowment deed has been stopped. The whole staff of the estate seems determined to destroy the Waqf property, and the European manager, appointed by the District Judge, quite against the provisions of that Waqf deed, has commenced to oppress the poor raiyats. The District Judge has caused the ruin of the Estate by declaring Moulvi Muhammad Musa as a dishonest man; but even if he was dishonest he carried out all charitable behests, maintained the poor and needy, and his daily distribution of doles drove the wolf from many a door. Now, the case is quite the reverse, and the estate is gradually going down to destruction.

The paper earnestly requests the Local Government to send for the Waqf deed, and see what rack and ruin has followed the dismissal of the said Maulvi Muhammad Musa. The income of a lakh and twenty-five thousand has been shown to be thirty thousand only, and all the charitable work intended to be done by the proprietress has been altogether stopped. It is hoped that His Honour will not break the heart of six crores of Muhammadans of India or more whose rights are connected with this estate (by declining to interfere). It wonders how the appointment of a European manager can be justified by the terms of the Waqfnamah when no manager is at all needed. If it be at all necessary to appoint a manager, a sincere and sympathetic Muhammadan Sub-Deputy Collector should be appointed, and then the Muhammadans, as represented by the paper, would have no complaint.

17. The *Daily Narada* [Chapra] of the 3rd August supports the action of the District Sub-Registrar of Chapra in encouraging the writing of documents in Kaithi, as the use of the script is not confined to Kaysthas only, but other people also use it as being superior to Urdu in every respect.

DAILY NARAD, Aug. 3rd, 1912.

The question of Kaithi scrip at Chapra.

18. The *Daily Bharat Mitra* [Calcutta] of the 4th August criticises the complaint of a correspondent in the *Bengalee* against the order of the Subdivisional Magistrate of Deoghar, that all applications should be submitted in Hindi instead of in Bengali. The journal defends the order on the ground that in fact the vernacular of Pakur, Jamtara and Deoghar in the Sonthal Parganas is Hindi, and explains how Bengali acquired prominence in the courts of Deoghar. The thing is that the place being a sanitarium, many Bengali gentlemen visit the place and stay there for some time and a number of them have even settled there, while the officers and clerks in the courts are mostly Bengalis as well as the vakils and mukhtears. These circumstances lay at the bottom of the introduction of Bengali and now that the area has been included in the administration of Bihar it was only a legitimate demand on the part of the people to make Hindi the Court language, and the Magistrate has done what was proper.

DAILY BHARAT MITRA, Aug. 4th, 1912.

Court language of Deoghar.

(c)—*Jails.*

19. In a leading article headed as in the margin, the *Hindi Bangavasi* [Calcutta] of the 5th August has raised a hue and cry against the notification of the Punjab Government directing the handing over of certain convicts undergoing sentences at the Bostal Jail at Lahore to the authorities of the asylum opened by the Salvation Army in the vicinity of that jail, as their object is to convert the Indians into Christians, and asks the Punjabis not only to protest against the order but, availing of the opportunity offered by the Government to followers of other religions, to start similar homes to receive such prisoners.

HINDI, BANGAVASI, Aug. 5th, 1912.

A new peril.

(*d*)—*Education.*

NAYAK, Aug. 3rd, 1912.

The title of Mahamahopadhyaya.

20. The *Nayak* [Calcutta] of the 3rd August thanks the Government for recognizing the merits of Hindu Pandits, and supports the suggestion made by the *Englishman* that pandits in the service of the Government should not be given the title of Mahamahopadhyaya. Efforts are at present being made in some quarters, says the paper, to secure a Mahamahopadhyayaship for a pandit who was at first a teacher in a school on Rs. 15 a month, then became a Professor in a private college by having recourse to various devices, and at last got, by various means, a professorship in a Government college. This man does not deserve to become a Mahamahopadhyaya. It is the learned pandits who teach students in *tols* whom the Government should honour with this high title.

DAILY BHARAT MITRA, Aug. 3rd, 1912.

Scope of Aligarh and Benares Universities.

21. The decision of the Government restricting the scope of the Hindu and Moslem Universities has been silently acquiesced in by the Hindus, fatalists as they are, observes the *Daily Bharat Mitra* [Calcutta] of the 3rd August, but to the Muhammadans, despair is, as they say, against their religion and unbecoming too, since they have achieved success in making Mr. Montagu admit his mistake.

It is probable, therefore, that while Hindus remain idle cursing their fate, their Muhammadan brethren might get the order modified to their satisfaction.

MUHAMMADI, Aug. 2nd, 1912.

Ibid.

22. The *Mahammadi* [Calcutta] of the 2nd August writes:—

At a meeting, held on Sunday last, the Moslem League emphatically protested against the Government's resolution regarding the Moslem University. The League refused to accept the resolution as a "settled fact," and also suggested that the number of Muhammadan hostels in Calcutta should be increased, and a separate college for Muhammadans established in the city.

In another article, the paper gives expression to the great dissatisfaction which the restriction placed on the scope of the Aligarh University has caused among the Musalmans all over India. The journal endorses the remarks which Nawab Vikar-ul-Mulk has made in his article, which appears in a recent issue of the *Aligarh Institute Gazette*. We will not, continues the writer, miss even the smallest opportunity to impress upon the Government the reasonableness of our demands, though, as the Nawab says, we need not for the present think of what we shall have to do if the Government refuses to alter its decision. It is a pity that the Government has, by its resolution, frustrated the real object of the Aligarh University, which is the creation of a solid national feeling among the Musalmans of India. But do not let us be disappointed. Let us first deal with the framing of the laws and regulations of our University, and we can think of other things afterwards. The writer expresses his surprise at the sudden change in the Government's attitude towards the Aligarh University after what Sir Harcourt Butler said to the Musalman deputation which waited upon him in May 1911.

SHIKSHA, Aug. 1st, 1912.

Ibid.

23. The *Shiksha* [Arrah] of the 1st August is of opinion that it is essential to give to the Muhammadan University the power of opening colleges also at places other than Aligarh and of examining them, otherwise it will not make substantial progress, since the Muhammadans of the different provinces will not be able to go to Aligarh, and consequently will not feel interested in the University.

MUHAMMADI, Aug. 2nd, 1912.

Muhammadan education.

24. The *Muhammadi* [Calcutta] of the 2nd August does not think that the Government will be well-advised if it spends the money, allotted to Bengal out of the Durbar grant for education, in building improved school-houses rather than increasing the number of primary schools. In a country where 95 per cent. of the people are illiterate, it is far more desirable, says the paper, that a hundred boys should be taught reading and writing in a modest thatched cottage than that twenty boys should read in a well-built house. The paper also laments that the Musalmans of Bengal do not receive as much help from the Government in the matter of education as their superiority in numbers entitles them to.

25. While thanking the Vice-Chancellor of the Calcutta University for the appointment of some Musalman scholars as University Lecturers, the *Muhammadi* [Calcutta] of the 2nd August says that the number of Musalman Lecturers does not compare favourably with that of Lecturers in Sanskrit. There should, the paper thinks, be Lecturers on Muhammadan religious subjects, as there are in Sanskrit. Mr. Gilani, one of the Lecturers newly appointed, cannot for "various reasons" be said to be competent to teach such subjects, and besides he will have very little time to spare for that work after lecturing on illterature and other subjects. The paper, however, hopes that some better arrangement will gradually be made.

Calcutta University Lectures on Islamic studies.

MUHAMMADI, Aug. 2nd, 1912.

26. The *Muhammadi* [Calcutta] of the 2nd August thinks it a great pity that a good college like the Krishnagar College should be without a hostel for the students, who feel its want very keenly as it is very difficult to obtain habitable houses in the town of Krishnagar. The paper invites the Government's attention to the matter.

Wanted a hostel for the Krishnagar College.

MUHAMMADI, Aug. 2nd, 1912.

27. Referring to the charge of unnatural offence brought against Maulvi Aminulla, a teacher of the Chandpur High School, by a student of that school, the *Tripura Hitaishi* [Comilla] of the 30th July says that such a charge against a teacher is extremely deplorable, and alleges that the Education Department is a pasture for unemployed people who take to teaching as a profession only so long as something better does not turn up. It is no wonder that such irresponsible people should be guilty of heinous acts. Every care should be taken to appoint men of irreproachable character only as teachers.

A serious criminal charge against a teacher.

TRIPURA HITAISHI. July 30th, 1912.

(e)—*Local Self-Government and Municipal Administration.*

28. The *Muhammadi* [Calcutta] of the 2nd August says that the reply which the Commissioner of the Burdwan Division has given to the representation made to him some time ago regarding the lamentable defeat of Musalman candidates for Commissionerships in the local municipalities is disappointing, and at the same time ridiculous. He says that he would have gladly nominated Musalmans to the Commissionerships but for the fact that all the posts that are vacant must be given to Hindus. Generosity indeed! What is then the use of keeping the system of nomination, unless it be helping and protecting the interests of a backward community which is not able to compete with a stronger community? It is a pity that the Commissioner of the Burdwan Division should take his stand upon a piece of curious logic, and trample under the foot a just claim of the Musalmans. Nor is this the only case of its kind. We ask Lord Carmichael to remedy the evil.

Nomination of Musalmans in the Municipalities in Burdwan.

MUHAMMADI, Aug. 2nd, 1912.

29. The *Bangavasi* [Calcutta] of the 3rd August writes:—

Water-scarcity.

The kind and unsophisticated language in which Lord Carmichael's replies to the various addresses, which have been presented to His Excellency, have been couched, makes us bold to approach him with this tale of our sufferings, a tale which, though often recounted, will bear repetition again. It is impossible to describe the pitiable condition to which Bengal villages have been reduced, owing to the scarcity of water. By far the majority of the population of India live in villages. These people care nothing at all for reformed Councils or special electorates—their thoughts do not go beyond the questions which affect them so nearly, viz., water-scarcity, famine and bad sanitation, all of which are almost the perennial causes of their distress. We beseech you, Lord Carmichael, to go and visit our villages incognito, and see for yourself the sufferings of the people there. It will serve no useful purpose if you go to those places in public for then you will only see them in their gala

BANGAVASI, Aug. 3rd, 1912.

appearance. A well-known English official has described our villages as follows:—

"A constant succession of admirable pictures is afforded by the reaches of the rivers, busy with traffic; the boats with their great sails; the clump of feathery bamboos, the climbing canes and cocoanuts, 'the pillared shade' of the sacred figs, the tamarinds and mangoes, tall rushes and plantains; the villages, with tanks green with weeds and water-lilies; neat cottages covered with creeping gourds and cucumbers and melons; the emearld greenness of the grass—these, and a thousand picturesque details, and the colouring of its hot and steamy atmosphere, make Bengal one of the most beautiful countries of India."

But that is a picture of the past and not of the present. Or perhaps the writer only saw one or two villages which had been fortunate enough to avoid the miseries which have befallen the rest. The typical Bengal village is now as desolate as a cremation ground. Its rivers are dry, its fields, look dismal, with perhaps not even a blade of grass growing on them, and its houses, or rather huts, in ruins. Its tanks are either dry, or full of water made foul by jute steeping and useful only for the propagation of the germs of malarial fever. It is the scarcity of water which is devastating our villages. It is the cause of malaria and it is the cause of famine. The kind words which Your Excellency has spoken at Khulna and Mymensingh, give us hope that you are anxious to remove this grievance. And that is why we make bold to approach Your Excellency with the prayer that you may be pleased to visit our villages in disguise and see what their condition is.

BASUMATI, Aug. 3rd, 1912.

The resources of local bodies.

30. The *Basumati* [Calcutta] of the 3rd August thinks that the *Statesman* was wrong in mocking, as it lately did, certain Municipalities and District and Local Boards in Eastern Bengal which had approached Lord Carmichael for pecuniary aid, on their begging propensities. It is urged that Local Self-Government cannot develop without self-reliance. That is true. But the growing needs of the country, specially in regard to sanitation and education, make the existing resources of these local bodies hopelessly inadequate. Lord Ripon's scheme of Local Self-Government contemplated that these local bodies were to have certain local sources of income placed at their disposal from time to time as the necessity arose. That hope has not been realized however. The income from ferries, for example, is shared between local bodies and the Government. And yet it is a strictly local source of income, and should be spent in removing local wants by being placed wholly at the disposal of the District Boards and Municipalities. So again, the road cess is another strictly local cess. A part of it should now be spent on sanitary improvement. The extensive construction of roads, with an insufficient number of culverts to allow of the free flow of drainage water underneath them, has been a leading cause of the water-logging of the soil all over Bengal, which is mainly responsible for its present malaria-stricken condition. It is only just, therefore, that a part of the road cess should now be spent on sanitary improvement. Lastly, there is the chaukidari tax. The chaukidars are no longer servants of the villagers, but are under Government directly; so it is only fair that they should be paid also by Government directly, leaving the proceeds of the chaukidari tax to relieve local wants. And undoubtedly the most pressing of these wants is sanitary improvement. Steps should be taken without delay to secure that a larger amount of local funds should now be spent on sanitary improvement. Considering the high prices of food-grains now ruling, fresh taxation is out of the question. So what is wanted is that Government should part with the chaukidari tax and its share of the ferry receipts, and make them over to the local bodies. Unless this is done, no help towards sanitary improvement can be legitimately expected from them.

DAILY BHARAT MITRA, Aug. 1st, 1912.

New changes in the Sanitary Department.

31. Noticing the important changes that will shortly take place in the sanitary administration of India, the *Daily Bharat Mitra* [Calcutta] of the 1st August observes that the proposed arrangements are good, though costly, but so long as the necessary knowledge of sanitary principles is not widely diffused among the masses, and supply of pure and healthy food articles ensured, there is no hope of the sanitary improvement of the country, the efforts of a hundred Commissions notwithstanding.

(g)—Railways and communications including canals and irrigation.

32. Noticing the report which appeared in a recent issue of the *Amrita Bazar Patrika anent* the alleged forcible entrance of a number of European soldiers into a compartment reserved for women in the 146 Down train at Dum-Dum Cantonment station, the *Bangavasi* [Calcutta] of the 3rd August says that if the incident be true, the Railway authorities should take prompt steps in the matter.

Soldiers in a carriage reserved for women.

BANGAVASI, Aug. 3rd, 1912.

33. Referring to the complaint of shortage of wagons made to the Railway Board at Bombay by the merchants there, the *Hindi Bangavasi* [Calcutta] of the 5th August says :—

Shortage of wagons.

HINDI BANGAVASI, Aug. 5th, 1912.

"No doubt steps will be taken in face of these complaints to remove it, but what is going to be done to remove the shortage of carriages for third class passengers who are suffering in various ways on that account ? Will the Government of India or the Railway Board pay no heed to it ?

(h)—General.

34. From the confiscation of 4,820 books in Bombay last year, the *Daily Narad* [Chapra] of the 2nd August fears other towns must have met with a similar fate. If so, the Press Act, it says, has told severely on literature, and should, therefore, receive the attention of the just Government.

Effect of Press Act.

DAILY NARAD. Aug. 2nd, 1912.

35. It is rumoured, writes the *Sanjivani* [Calcutta] of the st August, that Government intends to give to the European merchant community in Bengal four seats on the Bengal Legislative Council, which will have at most 26 seats for elected members from the whole province. Is not four a disproportionately high number to be reserved for a few European merchants when the entire province will return only 26 members ? Two seats would have been sufficient for them.

The Bengal Legislative Council.

SANJIVANI. Aug. 1st, 1912.

36. The *Nayak* [Calcutta] of the 6th August calls the constitution of the Islington Commission a curious hotch-potch of contradictory elements. There are on the Commission disciples of Lord Curzon, like Sir Theodore Morrison and Sir Valentine Chirol, as also a man like Mr. Ramsay Macdonald. The Civil Service is represented on it, but not by any Bengal or United Provinces Civilian like Sir Archdale Earle, Mr. Gait, Sir William Duke, or Lord Macdonell. Men like Dr. Rash Behari Ghosh, Sir Ashu Tosh Mukherjee, Pandit Madan Mohan Malaviya and so forth, have also been excluded. And yet there is a son-in-law of Sir C. Ilbert on it. A wonderful Commission indeed !

The Islington Commission.

NAYAK. Aug. 6th, 1912.

37. The *Dainik Chandrika* [Calcutta] of the 7th August remarks that neither Indian public opinion nor Anglo-Indian and Tory opinion in England, is satisfied with the personnel of the Commission. Indians want more men on it of a stamp of which Anglo-Indians think there are already too many, and *vice versa*. Further, on the last Public Service Commission, Indians were much better represented—they formed about half of the total number, against less than a third of the present Commission. The educated community of Bengal, the Punjab, Madras, and the United Provinces, are not at all represented on this Commission. We cannot understand why under a Liberal regime there should be this less liberal policy adopted. Lord Crewe's action in connection with this Commission, with his latest pronouncement on the subject, has earned for him the name of a "Tory in disguise." Our idea is that as regards Indian questions, Tories and Liberals are much the same. But considering that the contact between India and the West is growing closer, and that, judging from all past experience, an ideal Liberalism constitutes the fundamental policy of the British Raj in India, we should not be greatly surprised if in time Provincial autonomy, under British ægis, is ultimately established in India.

Ibid.

DAINIK CHANDRIKA, Aug. 7th, 1912.

DAILY BHARAT MITRA, Aug. 1st, 1912.

38. Seeing the constitution of the Commission, to which two sets of men holding antagonistic views, for instance Lord Ronaldshay and Mr. Ramsay Macdonald, have been appointed, the *Daily Bharat Mitra* [Calcutta] of the 1st August does not expect a unanimous report. It, however, expects some good from Sir Theodore Morrison, as he is supposed to know the capacity of both the Europeans and Indians.

The Islington Commission.

DAILY BHARAT MITRA, Aug. 3rd, 1912.

39. The *Daily Bharat Mitra* [Calcutta] of the 3rd August comes out with the following leader:—

Ibid.

ADMINISTRATIVE POLICY.

"The speech delivered the other day by Mr. Montagu, the Under-Secretary of State for India, when presenting the Indian Budget to the House of Commons, is, in several respects, of considerable importance. It reveals in unmistakable terms the generous heart of the speaker. Mr. Montagu's heart is really teeming with these noble sentiments and liberal ideas and that love of liberty for which the names of Bright, Gladstone and Bradlaugh are remembered with respect. It has had, so far, not the faintest taint of the learned intricacy of Lord Morley, the skilful handling of words of Lord Crewe or the sweet though meaningless eloquence of Lord Curzon. Some persons would say that these qualifications are necessary elements in politics, and would ascribe this sincere liberality of Mr. Montagu to his inexperience; but the Indians, at any rate, will take it as a natural outpouring of a pure heart. Mr. Montagu does not, of conrse, command so much influence with Lord Crewe and the leaders of the Liberal party, as to oblige them to deal with India in accordance with the principles of the party; but there can be little doubt that he himself has been directing his entire energy to the channel of justice. His speech contains, moreover, certain points that indicate the future policy of the Government; and presently we draw the attention of our readers to these."

Here the journal refers to the Civil Service Commission to which it accords the first place in the scale of importance, since reform of that Service in certain matters is eminently needed. It is quite dissatisfied, however, with the constitution of the Commission. The 'curious' selection of Lord Islington as Chairman, is wholly unintelligible to the paper. Two of the members, namely, Lord Ronaldshay and Sir Valentine Chirol, are avowed enemies of Indian aspirations. Sir Murray Hammick and Mr. Sly are Civilians, and they will simply safeguard the interest of the white officials, and cannot be expected to do any good to India. Sir Theodore Morrison and Mr. A. Rahim will look to Muhammadan interests, while Mr. Madge will be occupied with the idea of doing good to Anglo-Indians only. No good can be expected from Mr. Mahadev Bhaskar Chaubal even, since he never took part in popular movements. The only members who will leave no stone unturned in their endeavour to do good to Indians are Messrs. Macdonald and Gokhale, but their voice will be quite ineffective against that of the overwhelming majority. The journal knows so little of Lawrence Fisher, the Secretary, that it leaves him out of account.

"So the selection of the members of the Commission," the paper proceeds, "evidently does not inspire any hope. Still we deem it necessary to direct the attention of the readers to the matters that are most important. Selection and training of the candidates of the Civil Service occupy the foremost position among the subjects of deliberation by the Commission. Let us first take the case of European members of the Service for actually it belongs to them. Any thoughtful person would say that learned and liberal-minded Englishmen, such as entered the Service in the past, are generally not to be found in it now. The main object of the Civilians that now come here, appears nothing more than to complete their term of office, keeping aloof from the sons of the soil. There are but few among them who know the real condition of the country or have sympathy with the people. The characteristic quality of the Englishmen, namely to view comments and criticisms with esteem, and turn them to advantage is often absent in the Civilians. It is astonishing that the very men, the administration of whose country is guided by (popular) criticisms, should be offended by the name of politics and become enemies to those taking part in a political agitation. The Commission should enquire into

its cause. We surmise that Civilians are not recruited now from high class Englishmen. If it is so, the causes that have gone to prejudice the minds of better men against India should be investigated, and necessary steps should be taken to ensure the recruitment of middle class young men of noble families. Or, if something is wrong with the atmosphere of India itself, so that liberal minded Englishmen become narrow and intolerant as soon as they arrive here an enquiry into the circumstances (producing such result) is equally needed. In any case it is highly desirable that such young Englishmen only should be selected for the Civil Service, as would, in the words of Mr. Montagu himself, know and understand the ways and thoughts of this progressive country, would treat the people with sympathy and give proper encouragement to their aspirations. If this is ensured, amity and good-will will be established between the rulers and the ruled, and the country will peacefully proceed on the path of progress. The Commission should, therefore, take it as its foremost duty to find out the means that would increase the number of such Englishmen in the Indian Civil Service, as are fit to accomplish the above work.

"A measure to give opportunity to highly educated Indians of good families to secure admission into the Civil Service is also highly essential. Two-fold reform is needed in this connection, namely, simultaneous Civil Service Examination in India, and making all the executive offices open to the Indian Civilians. The Parliament has already sanctioned the holding of the Civil Service Examination in India, and it now lies with the Secretary of State to give effect to it. The Commission should lay stress on this point. At present the Indian Civilians are not given the opportunity of rising equal to their English colleagues. This drawback should be removed, for to allow access to the avenues of advancement equally to Europeans and Indians is the proper device of laying axe at the root of discontent. The Commission will, it is hoped, give due attention to this important point."

40. The *Hindi Bangavasi* [Calcutta] of the 5th August asks:— HINDI BANGAVASI, Aug. 5th, 1912.

An improper order.

Will not the system of registering the reasons for appointing a Bengali to some Government Office, ordered by Bihar and Orissa Government, create ill-filling between Biharis and Bengalis?

41. The *Star of India* [Arrah] of the 2nd August comes out with the following leader:— STAR OF INDIA, Aug. 2nd, 1912.

Government offices at Ranchi.

The creation of a separate Government for the new province gave hope that henceforth Bihar would be for Biharis, and the new province would be protected against the oppressive hands of other races, but the hope has not been realized.

Although His Majesty announced Patna as the capital of the new Province, the interested parties, fearing loss and inconvenience to themselves declared it to be an ideal centre of plague and induced the Government to select Ranchi for its head-quarters, thus entailing heavy loss upon the Biharis with the greedy motive of extorting bribes from them. But evil cannot be long hidden, and the poor Biharis did at last cry out in despair.

It is strange that although Patna has been declared as Capital, the offices are kept in a jungle and the sound of Government orders issued from time to time remains confined in the hilly locality (of Ranchi), and does not reach the ears of those who live in the real capital. They come to know of these orders after full advantage has been taken of the same by the people of other races.

No sooner the offices were removed to Ranchi, than they should have been freed from the Bengalis, and placed in charge of the Biharis recruited from various departments. All vacancies in the clerical staff should have been filled up by Biharis. The Personal Assistants allowed to the Departmental Heads should also have been Biharis who alone could sympathise with their own people and see that the province might not suffer by the encroachments of other races. This not having been done, every office at Ranchi has been converted into a bribe-taking den, so skilfully managed as to excite no suspicion or fear. The Bihari Government servants, and particularly the Muhammadans, are getting frequent transfers from one place to another even before they have been three years in a place. If a Bengali applies for a certain post the Bihari occupant of it has to vacate it,

unless he has the intelligence to purchase the good-will of offices at the head-quarters, in which case he may remain at one station even for more than three years and oppress the people as he likes without any objection being raised against him. There are many Bengali and Hindu officers that are found sticking to their respective stations for good long years. The paper is not at present inclined to give particulars in detail, but if necessary may produce a list of such officers on some future occasion.

In conclusion, the paper requests that though the Government with a small staff may remain at Ranchi or any other place during summer, all the other departments should be stationed at Patna, so that the system of illegal gratification may soon cease. None would venture to take bribe in such a capital city, where sufficient evidence for prosecution is easily available.

SAMAY, Aug. 2nd, 1912.

A High Court at Patna.

42. The *Samay* [Calcutta] of the 2nd August writes that the Government of India should have consulted the Bengal and Assam Governments, as well as the Bihar Government, in regard to the question of setting up a new High Court at Patna. Further, public bodies and associations also should have been asked to give their opinions on this subject. Geographical considerations make it necessary that if there is to be a High Court at all for the new Province, it should be located at a central place like Ranchi. The best thing to do would be not to set up a new High Court, but to introduce the English "Circuit system" here, whereby some of the Judges will go about from place to place all over the two provinces, and dispense justice locally. This was the project recommended by the Bengal Chamber of Commerce in 1905, to provide against the contingency of setting up a new High Court at Dacca. At the present moment signs are apparent of that body combining with the educated Bengalis in a strong opposition against the splitting up of the Calcutta High Court. Who can tell if their combined forces will not win the day?

HITAVADI, Aug. 2nd, 1912.

Ibid.

43. The *Hitavadi* [Calcutta] of the 2nd August says that the Orissa public has protested against the creation of a new High Court at Patna, because Patna would be more distant from Orissa than Calcutta, and also because Calcutta has a larger Uriya population than Patna is ever likely to have. Bhagalpur and Chota Nagpore also have spoken out against the new High Court. It behoves Government, therefore, not to yield to a clamour raised by a small number of Bihari agitators who have an interest in setting up this agitation, and create a new High Court at Patna.

CHARU MIHIR, July 30th, 1912.

The Conference at Mymensingh.

44. The *Charu Mihir* [Mymensing] of the 30th July publishes a report of the proceedings of the Conference held by Lord Carmichael at Mymensingh to consider the question of the partition of the district, in the course of which it seems to insinuate that the views expressed at the Conference in support of the partition were not spontaneous, but officially inspired.

ISLAM RABI, July 19th, 1912.

The partition of Mymensingh.

45. Writing on the subject of the partition of Mymensingh, the *Islam Rabi* [Tangail] of the 19th July says that it has always opposed this partition as going against universal local opinion, both Hindu and Moslem. The people of Tangail specially are opposed to it. If Jamalpore is to be the head-quarters of the new district, the Tangail people will gain nothing, but rather will suffer by losing touch with an advanced centre of public opinion, like Mymensingh town. Jamalpore town will always be a petty centre like Bogra, decidedly weak in the matter of the influence of public opinion. Jamalpore, again, is less healthy than Mymensingh town. If a new district is to be created at all, let Madhupore be the new headquarters rather than Jamalpore. For Madhupore is equally healthy as Jamalpore, and possesses large tracts of open lands which Government may acquire easily and cheaply, to build offices on. The scenery of Madhupore also is very fine. Madhupore possesses river communication with Dacca throughout the year. Both Tangail and Jamalpore are located at either extremity of the proposed district, and are therefore equally unfit to be its headquarters. Madhupore, on the other hand, has a central position. The existing offices at Jamalpore cannot be made use of for locating the headq-uarters offices of the new district. New offices, worthy of the requirements of a Sadar station, must be built either at Jamalpore or at Madhupore.

A new railway can easily be built to Madhupore, if necessary; for is not Government going to build a line to connect Jamalpore with Tangail? What the Tangail people most want is not a division of the existing district, but a railway to connect Tangail with Mymensingh town.

MUHAMMADI, Aug. 2nd, 1912.

The partition of Mymensingh.

46. A correspondent to the *Muhammadi* [Calcutta] of the 2nd August protests against the proposed partition of Mymensingh, and endorses the remarks made in this connection by the *Charu Mihir* and the *Islam Rabi*. The writer admits that a few men have supported the project, but says that they have done so simply out of selfish motives.

TIPPERA GUIDE, July 23rd, 1912.

Prayer for a new subdivision in Tippera district.

47. The *Tippera Guide* [Comilla] of the 23rd July publishes a contradiction of a telegram which appeared in the *Bengalee*, to the effect that the people of Comilla are anxious not for the establishment of a subdivision at Muradnagar, Daudkandi or Homna, but for a railway line between Homna and Daudkandi.

MUHAMMADI, Aug. 2nd, 1912.

Appointment of Musalmans to the Registration Department.

48. The *Muhammadi* [Calcutta] of the 2nd August thanks the Government for the concession it has made, in the matter of appointment to the Registration Department, to students who have passed the final examination in Arabic. This, says the paper, will be a real encouragement to Arabic learning, and make it easy for Madrasah students to get into Government service.

MOSLEM HITAISHI, Aug. 2nd, 1912.

Objection to the transfer of a Sub-Registrar.

49. Writing to the *Moslem Hitaishi* [Calcutta] of the 2nd August, the Joint-Secretary of the Hatia Moslem Union regrets the transfer of Maulvi Amir Ali, Sub-Registrar, from Hatia, in the Noakhali district. The Maulvi is the life and soul of the scheme to convert the local school and Madrasah into a High school, of which the boarding-house is at present under construction. The authorities are, therefore, prayed to postpone the transfer till the scheme is fully carried out. The same prayer has been made by telegram by Babu Karuna Chandra Das, B.L., on behalf of the local Hindus, and by Munshi Mazharuddin Ahmed, Secretary to the local Moslem Union, on behalf of the local Musalmans.

BANGAVASI, Aug. 3rd, 1912.

The alleged Dumraon present.

50. The *Bangavasi* [Calcutta] of the 3rd August notices the remarks made by *Capital* regarding the alleged present of a lakh of rupees to some Government officers in connection with the Dumraon adoption affair, and agrees with that paper in thinking that the matter should be carefully enquired into.

DAILY BHARAT MITRA, Aug. 3rd, 1912.

Ibid.

51. The *Daily Bharat Mitra* [Calcutta] of the 3rd August writes:—

The *Capital* has published a remarkable fact connected with the Dumraon Raj case. It says that when the trial was about to commence, efforts were made to have the Special Sub-Judge, Babu Nistaran Banerjee, transferred from Arrah, and in fact the Judge who heard the complaint against the English branch (of the court offices) had decided upon his transfer. The question, however, came to the knowledge of the Chief Justice (of the Calcutta High Court), and he cancelled the Judge's order. Is it true? If so, the matter should be enquired into as to who was its cause, and what his motive was. Such affairs should be investigated without delay, and the offender duly punished.

SHIKSHA, Aug. 1st, 1912.

Mismanagement of Kashi temple.

52. Noticing a serious complaint against the misbehaviour of the priests at the Vishvanath temple, Benares, and their employés, to pilgrims, and specially women, the *Shiksha* [Arrah] of the 1st August requests the United Provinces Government to form a committee of respectable Hindu gentlemen of the town to take charge of the management of the temple, and to look to the convenience and safety of the visitors.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Aug. 1st, 1912.

The figures of Vishnu discovered in Rangpur.

53. Writing to the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 1st August, Babu Gopal Chandra Ghoshal of the Rangpur Sahitya Parishad, protests against the proposal to remove to the Calcutta Museum the five figures of Vishnu discovered in the Rangpur district and at present kept in the Rangpur Treasury. The Sahitya Parishad is making arrangements for establishing a museum at Rangpur, so that these figures should not be removed

from the district. Moreover, when the Raja of Tajhat is anxious to establish the images in a suitable temple according to rules of Hinduism and provide for their regular worship, it will amount to an unjustifiable interference with the religion of the Hindus to prevent him from doing so.

SANJIVANI, Aug. 1st, 1912.

Indian coolies for German South-West Africa.

54. Referring to the statement made by the German Colonial Minister to the effect that Indian coolies are required for the German South-West Africa, the *Sanjivani* [Calcutta] of the 1st August says that considering what indignities and injustice are suffered by all Indians, cooly or otherwise, in the colonies, the Government of India should altogether prohibit emigration of Indian coolies.

RANGPUR DIKPRAKASH, July 28th, 1912.

In praise of Lord Carmichael.

55. The *Rangpur Dikprakash* [Kakina] of the 28th July warmly praises Lord Carmichael as a wise statesman who listens to all public complaints most sympathetically, and takes every occasion to consult non-official opinion before arriving at a decision on any subject. This growing deference to public opinion, shows that a new spirit has been introduced into the Government of Bengal under His Excellency. Sanitary improvement, a pure and adequate water-supply, spread of education, and improvement of communications, these are the wants most generally felt all over Bengal, and His Excellency seems, judging by his speeches, to be equally anxious to remove each of these wants. Indeed, these speeches show an earnestness which is not often to be found in official utterances.

BARISAL HITAISHI, July 29th, 1912.

Lord Carmichael at Mymensingh.

56. The *Barisal Hitaishi* [Barisal] of the 29th July writes:—

We read in the newspapers that Lord Carmichael is freely and generously mixing with representatives of the public at Mymensingh. This is happy news. But we do not understand why His Excellency, when at Barisal, did not summon to his presence even a single representative of the public and ask him questions. We should be happy to know the reason why.

VI—MISCELLANEOUS.

ISLAM RABI, July 19th, 1912.

Moslems and the British Government.

57. The *Islam Rabi* [Tangail] of the 19th July writes:—

The Moslem community preserves a dead silence at incidents which are happening on all sides, thanks to the Liberalism of the British Government. They are absolutely silent lest a stigma should fall on their reputation for loyalty. But the pity is that Government is showing no sympathy at all with this body of dunces.

BIRBHUMVASI, Aug. 1st, 1912.

Declaration of war by Babu Surendra Nath Banerji for autonomy.

58. The *Birbhumvasi* [Rampurhat] of the 1st August writes in a sarcastic vein that, in the fierce fight over the Partition of Bengal, the Bengalis had inflicted such a crushing defeat on the English that the latter sent their King over to India to make a treaty with them. In the treaty which the contracting parties thus entered into, it was stipulated that India, and Bengal in particular, should receive autonomy. But the foolish Minister, Lord Crewe, of the said King, now denies the existence of any such stipulation in the said treaty. Babu Surendranath Banerji, the Emperor of the Bengalis, has therefore been obliged, in his extreme old age, when it will be more fitting for him to retire into religious seclusion than to fight for the things of this world, to take the field and solemnly declare war against the English again, and the burning words of this hero of a hundred victories have again roused the martial spirit of the Bengali's heart. What will the cowardly English do now?

MUHAMMADI, Aug. 2nd, 1912.

The Town Hall meeting.

59. Reporting the meeting recently held in the Calcutta Town Hall, the *Muhammadi* [Calcutta] of the 2nd August says:—

The perverted way in which Lord Crewe has interpreted paragragh 3 of that memorable despatch of the Government of India, thus trampling under the foot the hopes and aspirations which the despatch had raised in the minds of the people of this country, has caused great pain to Hindus and Musalmans alike. The people are protesting

against this unanimously, and will go on doing so until Lord Crewe withdraws his remarks. The resolution of the Secretary of State regarding the scope of the proposed Hindu and Muhammadan Universities has also formed the subject of strong protest by both the communities.

60. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 1st August says that every time Lord Crewe is trying to put a fresh interpretation on the word "autonomy" as it applies to the Indians, he is making more and more improper and questionable statements. Such statements as that the Indians not being of the same race and not having the same ideas and sentiments as the Europeans, are unfit for Home rule, are unwise, uncalled for and calculated to create discontent.

Lord Crewe's speech.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Aug. 1st, 1912.

61. The *Nayak* [Calcutta] of the 1st August writes :—

We are glad that Lord Crewe has given the Babus another slap on the cheek in regard to the "autonomy" question. *Swaraj* and independence are synonymous terms. The man who works for *swaraj* is attempting really to make himself independent. If India gets the kind of *swaraj* enjoyed by Canada or Australia, Indians will cease to be conquered subjects of Britain. The men who are agitating for this "autonomy" or *swaraj* are really trying to find out the path which will lead to emancipation. That being the case, why should the boys be in the Andamans and Arabinda Ghosh at Pondicherry? The spirit and the language which they are punished for preaching have been clothed in a new garb by Surendra Nath and Gokhale, who have thus set up a new agitation. We cannot understand what these Moderates mean. They are like the Delhi *ladoo*. Men of means in touch with Europeans and able to conceal their thoughts skilfully in the garb of language, who can mislead Englishmen with their professions of loyalty, and who yet take part in political agitation, it is these men who are styled Moderates. They are neither Brahmans nor Sudras. When pressure is put upon them, they declare themselves Brahmans, otherwise they are genuine Sudras. It is political *Ambasthas* (hybrids) of this kind who can be called Moderates. In our opinion, educated Indians can be divided into two classes and two only, those who are loyal and those who are discontented. There is no intermediate class. We thank Lord Crewe repeatedly and emphatically for having forcibly laid the axe at the root of this new agitation. The very men who are raising an outcry now over *swaraj* were the men who created a serious agitation against the Partition of Bengal, who preached and practised *swadeshi*, boycott, picketing, etc., who resigned Honorary Magistrateships and declined to sit on the Legislative Council. These men who made such an outcry once are now taken back into official favour, but the unhappy boys (accused in the bomb cases and kindred cases) are still undergoing suffering. Let the rulers see that no more boys are brought to trouble like this. We are grateful to Lord Crewe that he has done his part towards that end.

Ibid.

NAYAK, Aug. 1st, 1912.

62. In spite of their hundred and fifty years' rule in India, writes the *Nayak* [Calcutta] of the 2nd August, the English have failed to understand the Indians, and Mr. Montagu's speech in Parliament on the Indian Budget is an excellent illustration of this. Or, should we say that this speech is a master-piece of diplomatic cunning and affectation?

Mr. Montagu's Budget speech.

NAYAK, Aug. 2nd, 1912.

You loudly boast of your rule in India. But do you ever think to what end the Indians utilize the English education and the English civilization which they receive from you? Unlike the Musalman Emperors who used to entrust the reins of their Government to great Indian Generals and Ministers, you distrust the Indians and have, consequently, lost their whole-hearted allegiance. During the *swadeshi* and bomb disturbances, the Police failed to prove in law-courts even such affairs as took place in broad day-light and were known to everybody.

The wider English education will spread in this country, the more disaffected will be its inhabitants. For while English education will fill their minds with high ideas about life and liberty, English merchants will make their struggle for existence keener and keener every day. Moreover, it is a mistake to think that English education and civilization will deal a death

blow to, or inflict even a serious injury on, Hinduism or Muhammadanism. In a country where Hinduism rebuilt itself after one thousand and five hundred years of Buddhist supremacy, and where Maharattas and Sikhs could rear their heads after Hinduism had been shattered and pulverised by inhuman Muhammadan oppression, continued for five hundred years, in such a country, it is fruitless effort to try to injure the society by loosing its ties with the intoxication of luxury. Already we have been thwarting the levelling influence of English civilization by means of the Brahmo-Samaj and the Arya-Samaj. The more, however, education will spread amongst us, the greater will be the awakening of our national spirit and the stronger will we grow. This purpose will be served in whatever form you may give us education, and it is being served even by the education which we are receiving under the superintendence of Sir Ashutosh Mukerjee. It seems ridiculous to us that you do not realize this. But then the pride of power has made your brains giddy.

Mr. Montagu is a young man. But Lord Crewe is an older man and a shrewder politician. He, therefore, dares not to guide the Indians with false hopes. The hope of our political Babus lies in rulers like Mr. Montagu. We say all this, because seeing that all efforts to check the *swadeshi* spirit of the Bengalis by using force or creating a party of Moderates have failed, Lord Hardinge is trying to outwit them. We, however, beg to tell His Losdship that we are no fools to be easily outwitted. The more you will open your hearts to the people of this country, the better will they be able to find out their path to national prosperity. The Bengalis will no more play with bomb and sedition. Henceforward they will be loyal subjects, always trying to earn as many rights and privileges as they can from the Government. India is not Europe, so that European diplomacy will not be convenient instrument in governing India. The diplomatic means by which the Liberal Government has been ruling India for the last seven years have greatly helped to open the eyes of the Indians, and they will no more be deceived by insincere words like those uttered by Mr. Montagu.

DAINIK CHANDRIKA, Aug. 3rd, 1912.

Mr. Montagu's Budget speech.

63. The *Dainik Chandrika* [Calcutta] of the 3rd August warmly commends Mr. Montagu for saying, in the course of his recent budget sppeech, that in India there can now be no going back on a policy of gradual progress, and that the future political ideas and aspirations of the Indians was a matter on which no prophecy was at all possible. These are most reasonable and sound statements, and every intelligent man will see in them an indirect refutal of Lord Crewe's forecast about self-government for India. Self-Government had its origin in India, and yet Lord Crewe says that India is unfit for self-government after 150 years of British rule, and will be never fit for it even after hundreds of years. And now here is his Liberal colleague Mr. Montagu indirectly saying that no prophecy can now be rightly made as to what the future of India will be. Who can tell what will be the end of the progressive movement now visible in India? A time may perhaps come when the British Government will make no objection to granting Provincial autonomy to Indians.

NAYAK, Aug. 1st, 1912.

Thoughts on present-day public life and activity in India.

64. The *Nayak* [Calcutta] of the 1st August writes:—

We want political agitation in this country to cease; we do not want to see this country making so-called progress on Western lines. Our idea is that politics is too serious a thing to be dabbled in by anybody and everybody. Let statesmen and rulers give their best attention to the question as to how the country is to be governed. The ordinary public, the ruled, should not discuss politics every day of their lives. In Western lands everybody, from the Prime Minister to the sweeper, enjoys political rights and concerns himself with politics. The consequence has been a loss of the difference which should rightly subsist between the ruler and the ruled. Under such conditions the authority of the rulers wanes and social disorganization ensues. The feeling of awe and devotion with which Indians regard their sovereign is utterly inexplicable to the European or the American subject. In those countries the spirit of reverence towards superiors is distinctly on the wane.

Of course in India, occasionally in the past Hindu times, the people did assemble and make known to their rulers their sorrows and wants. But that

discussion of sorrows and grievances was quite distinct from the procedure of the present day monster political meetings. These meetings imitate the tactics of the "opposition party" in the English House of Commons, in constantly finding fault with the men in political authority. Such a practice may of course occasionally do good by preventing abuses, but it does greater harm. For no great work can usually be done by a man who is constantly in dread of public criticism. A poet cannot write well if he is always haunted by the thought of what his would-be critic will say, nor can *scientific* knowledge be enlarged under such conditions. Our rulers in India understand this to some extent, and that is why, from time to time, when they carry out a change in accordance with popular opinion, they are careful to declare that in doing that they do not yield to any agitation. And yet in spite of such professions, the fact remains that Englishmen, both in England and in India, have always so acted as to put a premium on political agitation. Fifty years ago our English rulers in India showed a sympathy which is now rare. The High Courts were not created as the result of any agitation. Indian Judges were appointed to these courts without there having been any agitation to that end. The oppressions of the Indigo planters came to an end, as the result of a very small agitation. And contrast recent history with the past. Against the Consent Act and the amendment of the Calcutta Municipal law there were monster agitations got up—but all to no avail. Some people say that the memory of the Sepoy Mutiny kept the Government sympathetic in those by-gone days, but our idea is that Western civilisation is gradually bringing about a deterioration of character among Englishmen, and that is why they are less sympathetic now-a-days.

We may say that we sympathize with the objects of the late Town Hall meeting. But we object to our imitating the ways of the "opposition party" in England, in making opposition to Government the one sole occupation of our lives. And we object to our so-called leaders, men whose only business it is to discuss the measures of Government, leaving social and religious questions utterly aside. We object if these so-called leaders try to remould our society on wholly Western lines.

These men's professions and acts never tally, and they can never be safe guides for our countrymen to follow. We want our countrymen to have not much to do with Western progress, or whatever it is. We want that our national life should develop and grow from within; we want no mingling of the roses. There can be no mingling of Hindu and English, as there has been a mingling of Angles and Saxons. The Hindus never will have to adopt Western civilization—it is Western civilization rather which in time must adapt itself to the Hindu mould.

Lastly, to full and harmonious development of an individual character, it is necessary that he should possess faith in Government, love for his countrymen, his children, his wife, his parents, reverence for his elders, charity, and loyalty to his king. The want of any of these leaves a character incomplete in its development. As want of loyalty is thus a defect in the individual character, so it is a defect in the national character also. And a characterless nation cannot survive in the struggle for existence any more than a characterless individual can. A nation which is devoid of loyalty is bound to degenerate. We are a conquered people, and so it is perhaps natural that the slightest faults of our rulers should loom large in our eyes. All the more, therefore, should we be careful about engaging in political agitation. Political meetings ought not to be held on any and every pretext, however slight. A nation with character harmoniously developed, speaking under leaders worthy of the position, is found to command the attention of the rulers. Opinions expressed under such conditions will command more respect than now, and there will not be the frequent rebuffs now administered to our political leaders.

HITAVADI, Aug. 2nd, 1912.

Provincial boundaries.

65. The *Hitavadi* [Calcutta] of the 2nd August writes, that considerations of affinity of language suggest the transfer of Benares Division to Bihar. That province as now constituted is too diversified in language and social usages. On the other hand, if the Uriyas are so different from the Biharis, they are largely akin to the Bengalis in physique, language, food, etc., etc. Moreover, Calcutta is nearer Orissa than Patna, and the new Bengal Presidency is smaller in area than the

two older provinces. So it will be desirable from all standpoints to amalgamate Orissa with Bengal.

The Benares Division cannot suffer in any way by union with Bihar. The United Provinces are too large in population and area, and efficient administration would be facilitated, if one of their Districts is lopped off. A change on these line will be satisfactory to public opinion, and will enhance Lord Hardinge's reputation as a popular statesman.

SANJIVANI, Aug. 1st, 1912.

Inclusion of Sonthal Parganas subdivisions in Bengal.

66. Referring to the rumour that the Rajmahal and Jamtara subdivisions of the Sonthal Parganas district will be included in Bengal, a correspondent of the *Sanjivani* [Calcutta] of the 1st August says that Godda is the only subdivision of the district which should remain in Bihar, the arguments in favour of a transfer of the Rajmahal and Jamtara subdivisions to Bengal, applying equally to the Deoghar, Dumka and Pakur subdivisions also. Of the 120 village *pathsalas* within the Deoghar subdivision, only 12 teach Hindi and the rest teach Bengali; of the 140 village *pathsalas* within the Dumka subdivision, only 12 teach Hindi and the rest teach Bengali; and of the 110 *pathsalas* within the Rajmahal subdivision, only 8 teach Hindi and the rest teach Bengali. All the 100 and 140 *pathsalas* within the Jamtara subdivision and Pakur subdivision, respectively, teach Bengali. The Court language also of the above subdivisions was so long Bengali. But now that the entire Bhagalpur division has been tentatively included in Bihar, the local officials have rigorously introduced Hindi as the Court language of the Deoghar, Dumka and Rajmahal subdivisions. This has been causing the greatest inconvenience to the local litigants, who find it extremely difficult to understand processes in Hindi served on them. In the *pathsalas* also Hindi is being rapidly introduced, with the result that students are fast leaving them. Is this outrageous process of banishing Bengali from the district being followed because otherwise it may be difficult to retain it in Bihar? A reference to old official papers will show that, with the exception of Godda, the Sonthal Parganas were mostly included in the Birbhum and Murshidabad districts, and that its inhabitants were Bengalis, speaking the Bengali language. As for the local Sonthals, their mother tongue was gradually supplanted by Bengali. It is, however, a matter of great wonder that, in the last Census, Hindi has been called the second language not only of the Sonthals but even of the Musalman inhabitants of the district. A comparision of this report with the report of the Census of 1901 will consequently show an enormous increase in the Hindi-speaking population of the district, and a proportionate decrease in the Bengali-speaking population. But in view of the fact that the majority of the *pathsalas* in the district teach Bengali, it cannot be said that its population is mainly Hindi-speaking. The few Hindi-teaching *pathsalas* that exist within the Deoghar, Rajmahal and Dumka subdivisions are for the *Benias* who have come from Bihar and the North-West and settled there. But even these *Benias* can speak Bengali well, and can read and write it.

DAILY NARAD, July 31st, 1912.

Bengali journalists on separation of Bihar.

67. The *Daily Narad* [Chapra] of the 31st July says the Bengali journalists of Calcutta are shedding crocodile tears over the separation of Bihar from Bengal, and the agitation for having a separate High Court and University, and showing their disinterested sympathy for the new province in a manner they never did before. The separation having lightened their burden they are told not to worry themselves for Bihar which may commit blunders in the beginning, but would learn its business having now opportunities to do them.

HITAVADI, Aug. 2nd, 1912.

The Judiciary and the Executive in India—the Clarke case.

68. The *Hitavadi* [Calcutta] of the 2nd August writes:—

The interpretation of the law by the Judicial Committee in the Clarke case, has caused general amazement in this country. For the High Courts in this country have always held that a Magistrate could not order a search to be instituted except in his judicial capacity. And it was because Mr. Clarke did not order the search in that capacity that Brajendra Babu won his case in the High Court. But under the interpretation of the law by the Judicial Committee even third-class Magistrates, wherever they like, will be able to direct house-searches. All this has created serious alarm among the Indian

public, while it has on the other hand caused intense joy among our Anglo-Indian contemporaries. And some English newspapers, partial to a repressive policy, are devising methods for the protection of the lamblike Magistrates.

For example, the *Times* is saying that an inquiry should be instituted into the methods of working of the Indian High Courts; for this case has, in its opinion, proved that there is no love lost between the judiciary and the executive in India. The *Pioneer* and the *Englishman* have exultantly welcomed this statement of the *Times*. These worthies have been for sometime saying that the High Court is too exacting as to the evidence it requires, and is inclined to lay undue stress on the letter of the law, that the police cannot bring forward evidence which will satisfy it and so on. Ever since Lala Lajpat Rai won his case against the *Englishman*, the anger of that paper against the High Court has known no bounds, and subsequently the release of the accused in the various sedition cases, the discomfiture of the police in the Midnapore case, etc., have been enough to try its patience to the breaking point.

The fact is, the executive officials here want predominance in everything. As lords of districts responsible for the maintenance of the public peace, they resent the fact that the High Court shall have any say as to what they do or do not. The *Englishman* and papers of its class want to see the predominance of the executive unchecked, for they know in their hearts that no matter however great zulum the Magistrates may commit, nothing of it will at all ever touch Europeans, while the *Kala Admi* (Black people) will be kept under proper control so that, however eminent and lofty in station they may be, they will never be able to make the slightest protest against any action of the Magistrates. This is the state of things which the *Englishman* and the *Pioneer* want to come to pass. But such a state can never be satisfactory to the people in general.

The *Englishman* wants that anything the executive may do for the sake of carrying on the government will be supported by the High Court, otherwise that Court will be held to be opposing the Government. A little consideration will show that the High Court is not responsible for the fact that occasionally it has to express its views against the executive. In these expressions of opinion, it is the defects of the executive which are pointed out. If the Crown lawyers bring up cases before the courts after a due consideration of the evidence and conduct the same with some measure of intelligence, they would never be put to trouble. As it is, however, in many cases the evidence adduced by the Crown is not satisfactory, and where Government is concerned in a case as prosecutor or a defendant, trial is often unduly protracted. Examples are not rare of people having rotted in *hajat* for a year, and thereafter being released. If these defects are remedied, there will be no complaint left to make against the High Court.

After a review of many such cases, we have come te the conclusion that what is wanted in India is an inquiry not into the working of the High Court, but into the undue fondness for arbitrary power displayed by the executive. Think of the conduct of Mr. Lyall of Bhagalpore. Many will remember how, in order to bring Babu Rash Behari Mandal into trouble, he harassed him with a succession of prosecutions. But for the High Court, the latter would most certainly have had to spend the rest of his days in prison. But has Mr. Lyall been in any way a loser, as the result of the repeated reproofs to which he was subjected by the High Court? He is now at Bhagalpore promoted to the rank of Commissioner. How is the honour of the High Court upheld here? Only the other day, in a case against the zamindar, Babu Ramendra Narain Sinha of Bhagalpore, Counsel, Mr. J. N. Ray, said that his client was suffering all his troubles because of Mr. Lyall. The same Mr. Lyall was now Commissioner of Bhagalpore, and God knew what was in store for his client. There would be nothing to say if the High Court had been able to support Mr. Lyall's doings all throughout. What the *Englishman* wants is not justice but repression.

Anyway the authorities should not any longer delay the question of separating the judicial and executive functions. The union of these functions is creating serious mischief, and is restricting the liberties of the people to a considerable extent. Furthermore, the recent interpretation of the law in the Clarke case has considerably added to the popular alarm and anxiety. It is

desirable to separate these functions, and thereby remove all incentive to arbitrary and lawless acts on the part of the executive. No further delay in the matter should be permitted.

FARIDPUR HITAISHINI, July 30th, 1912.

The judiciary and the executive in India—the Clarke case.

69. Referring to the judgment of the Privy Council in the Clarke case, the *Faridpur Hitaishini* [Faridpur] of the 30th July mourns over the supposed decadence of the love of justice among Englishmen. England no longer produces statesmenlike Edmund Burke, who impeached Warren Hastings, and judges like Sir Barnes Peacock. The message of hope which His Imperial Majesty brought to India is being given the lie to, immediately he has left the country. This is proved by the reversal of the judgment of the Calcutta High Court in the Clarke case by the Privy Council, by the project to establish a separate University at Dacca, and by the efforts that are being made by the Police to entrap Babu Bepin Chandra Pal.

DAINIK CHANDRIKA, July 31st, 1912.

Ibid.

70. The *Dainik Chandrika* [Calcutta] of the 31st July, referring to the demand lately made by the *Times* for an inquiry into the working of the High Courts in India in connection with the judgment of the Privy Council in the Clarke case, writes that the best means of maintaining a State is the independence of its judiciary. The British Government in India has enjoyed its great reputation for thus upholding the impartiality and independence of its Judges. The men who now, angry with the High Courts, want to restrict their independence may be Britons by blood, but are no longer genuinely British in spirit. The Briton's mind, when he comes to India and becomes an Anglo-Indian, gets perverted. And men who, like the writer in the *Times*, are so eager to hurt the independence of the High Courts, have got their mind and spirit perverted too.

DAILY BHARAT MITRA, Aug. 1st, 1912.

Ibid.

71. So much is being made of Mr. Clarke's having won the Mymensingh case in the Privy Council, observes the *Daily Bharat Mitra* [Calcutta] of the 1st August, that one may think as if Mr. Clarkes has hoisted the British flag on a new country. The way in which columns and columns together of the Anglo-Indian papers are devoted to the eulogies of Mr. Clarke, shows that saving but one, viz., Sir John Rees, no man throughout the length and breadth of the British Empire, can rival him in the high position given to him.

JYOTI July 28th, 1912.

Exports of rice from Indian ports.

72. The *Jyoti* Chittagong of the 25th July says that, owing to famine in China, Japan and the Phillippine Islands, there has been for some time past a heavy export of rice from Calcutta and Rangoon, and a consequent rise in the prices of that commodity. The export of the rice has been stopped from the Dutch East Indies, and this has led to a still further rise in prices at Rangoon. These exports of rice abroad are bringing things in India to a serious pass. The country is denuded of all food-grains; and the middle-class *bhadralog* find it hard to make both ends meet. The Dutch Government has stopped exports of rice from their East Indian colonies, and the Japanese Government is taking severe steps against rice-dealers who are found to be "cornering" rice with a view to raising its price. The question, therefore arises whether our Government cannot do the same for our protection.

BASUMATI, Aug. 3rd, 1912.

A Naval School for lascars.

73. The *Basumati* [Calcutta] of the 3rd August approves of the suggestion made by Babu Jamini Kanta Sen, a landholder of Chittagong, for the establishment of a Naval School for the education of lascars serving in sea-going vessels. It is calculated to do great good to the country.

DAILY BHARAT MITRA, Aug. 1st, 1912.

"Father of Jesus."

74. The *Daily Bharat Mitra* [Calcutta] of the 1st August writes a second article as follows in continuation of the one reported last week [page 896 paragraph 111 :—

FATHER OF JESUS.

It is a matter of common knowledge that the Christians call Jesus the Son of God, born of Virgin Mary. But the biography discovered by Notovitch does not go to confirm that Jesus was Son of God. The last portion of this biography corresponds to the New Testament. The disciples of Jesus, supressing the facts of his childhood, declared him as the Son of God. But now it is

being proved that Jesus was born of [human] parents, and that his teachers were Hindus and Buddhists. This shows that Hindu and Buddhist religions form the foundation of Christianity.

The Christian missionaries have been alarmed since the time Notovitch gave publicity to the above life-account of Jesus, for now their whole business will collapse. This (discovery) disposes of the fact that Jesus was Son of God, and proves that he was a disciple of the Hindus and Buddhists. Both the facts being destructive of the greatness of Christanity, the Christians commenced their endeavour to show that Notovitch's research had no truth in it. First, they obtained an article from a Professor of Pali at Berlin who, though not daring to call Notovitch a liar, said that he had been duped by the lying villainous Lamas. In his anxiety to save the dignity of his Christian religion, the Professor went so far as to announce that he had received a letter from a missionary named Shaw at Leh saying that no man of the name of Notovitch ever reached the vicinity of the Himis monastary, and that the Lamas were in possession of no biography of Jesus. The missionaries also forged another letter purported to have been written by an English lady residing at Ladakh, in refutation of what Notovitch said. But unfortunately for the missionaries, Notovitch was at the time in London and he wrote to newspapers that he had seen the manuscript with his own eyes, and that he could assert—at least he had no doubt—that it was a genuine biography of Jesus, unknown heretofore. He proposed that a committee should inquire into the matter, and said that the original book is in China, and a copy of it he will obtain from Tibet.

Probably Mr. Notovitch may have proceeded to Tibet. But considering the present situation prevailing in China and Tibet, his success is doubtful. At any rate, his news has caused an alarm in the Christian world. News have been received that a man from America also will proceed to obtain a copy of the biography. It will be a bad day for the missionaries if the biography discovered by Notovitch is found to be genuine, for their religion will then lose its greatness, and the religion that has lost its greatness is soon deserted by its followers. Buddhism is only a branch of the Hindu religion. Gautam its founder was a Hindu. He started an agitation against certain phases of the Hinduism of that time and this made the Hindus hostile to him. But no Buddhist denies that Guatama was a disciple of the Hindus.

The Christians, however, take a contrary position. They believe that their Teacher was not a human being, nor born of human parents. They have lifted him as high as Heaven, claiming that he was Son of God. Had they from the beginning considered him as a man and born of human parents, as well as accepted that he made the Hindus and Buddhists his teachers, the present discovery would have done no damage to (the honour of) Christianity. But the case being otherwise, the Christian religion will receive a severe shock (by this discovery). Almost all the claims of the Christian clergymen, who had so long given currency to a long and coloured story about Jesus, now prove to be unfounded. Will this add to their dignity? Certainly the whole world will say —Long these people sustained the mystery, but at last the whole secret has been revealed.

In conclusion, we have to add two things more. Dr. Grierson writes that many things said in the Ramayan of Tulsi Das have been borrowed from Christianity; and in support of this contention he refers to the settlement of Christians in Southern India who must have influenced the thoughts of Ramanand and Tulsi Das. But the real fact now has been revealed to be something quite different. Ramanand and Tulsi Das did not borrow anything from Christianity, all their writings having Hinduism as their origin; on the contrary, all the good features of the religion of Jesus Christ have been borrowed from Hinduism or Buddhism. The other thing (which we would refer to) is that the Buddhists, who not only gave instruction to Jesus but also protection to his life, have been called "liars and rogues" by the Pali Professor of Berlin who takes pride in Christianity. Is this not a matter of shame for the Christians? But the sense of gratitude in them is, it seems, on the wane. After all, India is anxious to know the result of Mr. Notovitch's labours.

75. According to the *Teli Samachar* [Barh] for the month of July, the two Epics of the Hindus, viz., the Ramayan and the Mahabharat, present a history of civilization from

A lesson from the two Hindu Epics.

TELI SAMACHAR, July 1918.

which nations in the world can derive a lesson. The former teaches that a civilized people do not quarrel among themselves, but divert their whole energy to subduing those who profess a religion which is different from their own. Those politicians, therefore, who see a conflict among the different Powers of Europe should learn to know that, so long as they do not succeed in making a clean sweep of all non-Christian races, they will never come to blows among themselves on any account. Japan has taken to European ways and has become invincible. China's salvation depends on a similar course. Turkey, Persia and Afghanistan are doomed, unless they adopt European ways and remain Musalmans in name only. Thus, when there will be no non-Christian country left to be conquered, there would arise a quarrel among the Europeans, cousins like Yudhishthir and Duryodhan, and the history of the Mahabharat would then repeat itself. Whosoever may be the ruler of India, he wants to keep the Muhammadans a little more pleased than others and the Muhammadans also want some more privileges. Here is an opportunity for the Hindus to exercise self-denial and follow the example of the hero of the Ramayan, who refused the offer of a kingdom and retired into forest to please the ruler, his father. Then they will see that not only the rulers would suffer the pangs of separation, but the younger brother, the Musalmans too, would fall on their feet in submission.

DAILY BHARAT MITRA.
Aug. 6th, 1913.

76. "The ways of the present-day civilization are wonderful," writes the *Daily Bharat Mitra* [Calcutta] in its leading article of the 6th August, under the heading noted in the margin. "Her inner nature is as much fearful and fatal like a serpent, as its outward appearance is beautiful and captivating. Her actions are as cruel as her words are sweet. In a word, she appears quite different from what she really is. It will be quite appropriate to liken her to a jar containing poison covered at the top with milk. This she-demon assuming a lovely appearance is, like the demoness Pootana (who was deputed by Kansa, King of Muttra, to kill Krishna when a child), suckling humanity with poisonous milk, and it is painful that a Krishna has not yet appeared to expose her real nature to the world and make short of her life.

Destructive civilization.

"The more one thinks of this civilization, the more exposed becomes her fearful black heart, and the greater grows the despair regarding the progress of humanity. Equality, peace and progress, brotherhood of men, fatherhood of God, and many more words and phrases very sweet to hear but hard to act upon, are so much being used these days by the so-called civilized people as they were never before, and perhaps will never be in future. The present civilization professes the "liberty of entire mankind" as her watchword, but in reality "might is right" is her mainstay. On all sides the sights of bloodshed in the name of peace, of aggression in the name of good government and of political servitude in the name of commercial liberty are presented to the eyes. Peace is established by means of guns and muskets, and swords and bayonets are used to give stimulus to trade."

The journal then refers to the views of the Japanese Professor who, in course of a speech during his visit to India not long after his country's victory over the Russians, defined civilization as 'killing power,' since Japanese were not recognized as a civilized nation until their army under General Nogi put to sword thousands and thousands of the Russian soldiers in the battlefield of Mukden, and their Navy commanded by Admiral Togo blew to pieces, in an hour, the battleships of the enemy.

"What the Japanese Professer said is no exaggeration," observes the journal. "Under the pretext of safeguarding commecial interests, what Russian civilization is perpetrating in Persia, Italy in Tripoli and Japan in Korea are only evidences of the destructive nature of the modern civilization. Other small countries, too, are suffering similarly, since thirst of the sinful, for sin is bearing its fruit everywhere."

The journal then deals at some length with the case of the kingdom of Peru in South America, the old civilization of which was, as it says quoting authority from the *Encyclopædia Britannica*, far ahead of the modern civilization and had an advanced and constitutional form of Government; but subsequently losing the destructive power, essential for civilization, fell down to the

position of a savage and barbarous country, and in 1532 the civilisation of Spain commenced its deadly operations there.

Uriya Papers.

77. The *Samvad Vahika* [Balasore] of the 25th July welcomes His Honour the Lieutenant-Governor of Bihar and Orissa on his visit to the town of Balasore, and hopes that he will bless the Uriyas by selecting his summer residence somewhere in Orissa. The paper suggests, on the following grounds, that Chandipur in the Balasore district is best suited to such a purpose.

SAMVAD VAHIKA, July 25th, 1913.

Suggestions for summer residence of Bihar and Orissa Government at Chandipur.

"The present location of the Proof-office has brought about the foundation of a stronghold in Chandipur, and the healthy situation of the place is appropriate to a summer residence of the kind, and our hope for a port will be fulfilled, as we think, side by side with establishment of the same on the sea-side. The benefits of its establishment are manifold and a little insight into the question will enable everyone to select Balasore as the summer residence of His Honour. Cuttack and Puri have certain drawbacks; while one is hot and densely populated with various centres of provincial administration, the other is a constant visiting place of myriads of souls due to its intrinsic value as a pilgrim resort of the Hindus in India, and hence periodically infested with contagious diseases. Neither the one nor the other do we find in our midst, and our district is easily approachable from all towns in Orissa. Heretofore Balasore was a harbour, and since the advent of Bengal-Nagpur Railway it has ceased to be such, and we see it is degrading day by day. The rise of Balasore depends on its being selected as a port as well as the summer residence of His Honour. May we not claim such an advantage, while it is Balasore where the English first launched in days of old and fixed it as their settlement."

78. The *Uriya and Navasamvad* [Balasore] of the 24th July accuses the leading members of the Balasore National Society, on the ground that the address they drew up for presentation to His Honour the Lieutenant-Governor of Bihar and Orissa was not approved by all the members of the Society in Committee assembled. The editor writes:—

URIYA AND NAVA-SAMVAD, July 24th, 1913.

An accusation against some members of the National Society of Balasore.

"It is, we hear, drawn up by a few men in secret conclave, without consulting the opinions of the majority of the members and without even attempting to find out their views. . . . . We hear that the majority of the members did not know anything about the address or its contents until Wednesday last, when a notice was circulated to all the members requesting them to attend a meeting of the Society that evening in order to choose delegates to present the National Society's address."

79. The *Utkaldipika* [Cuttack] of the 20th July gives a detailed account of the ceremonies that were performed with due solemnity and punctuality in connection with the recent *Rath Jatra* at Puri, and is exceedingly glad to observe that, through the untiring exertion of the local authorities, pure food and water were within the easy reach of pilgrims, that sweepers were engaged to cleanse every nook and corner of the town, and that as a result of these and such like timely measures, the health of the pilgrims remained unaffected even in such a vast gathering of 2½ lakhs of people. There was no outbreak of any disease, and for this the active and popular Magistrate, Pandit Ramballabh Misra, and Civil Surgeon, Mr. Pulipaka, as well as the Municipal officers, deserve special thanks.

UTKALDIPIKA, July 20th and July 27th, 1913.

Rath Jatra at Puri.

The same paper of the 27th July notices the death of a *bauri* on the *Sri Gundicha* day, while the Cars were being drawn to the Gundicha House. The man was within the lower part of a Car engaged in tying up ropes. Unable to resist the temptation of picking up coins scattered by rich pilgrims before the Car he jumped down and died in consequence. A dead body was also discovered within the Gundicha (garden) House, and it is supposed that the death was due to cholera.

The editor also notices that cholera broke out amongst those pilgrims who, on account of pressure of traffic, were unable to secure railway tickets for the return journey, and had consequently to stay in the station for days together. The daily attack of cholera amongst such pilgrims came to 20 nearly, and they were removed to the Cholera Hospital.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 10th August 1912.

B. S. Press—10-8-1912—170X—181—G. A.

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REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 10th August 1912.

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LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH

[As it stood on 1st January 1912.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta ...	Daily ...	Kali Prasanna Chatterji, age 48, Brahmin	1,500 to 4,000
2	"Bengalee" *	Ditto ...	Do. ...	Surendra Nath Banerji and Kali Nath Roy.	6,500 to 8,500
3	"Hindoo Patriot" ...	Ditto ...	Do. ...	Srish Chandra Sarbadhikari, age 44, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	800 to 1,000
4*	"Indian Echo" ...	Ditto ...	Weekly ...	Kunju Behary Bose, age 45, Kayastha...	600
5	"Indian Empire" ...	Ditto ...	Do. ...	Kishori Mohan Banerji and H. Dutt ...	2,000
6	"Indian Mirror" ...	Ditto ...	Daily ...	Satyendra Nath Sen	1,000 to 1,500
7	"Indian Nation" ...	Ditto ...	Weekly ...	Noresh Chandra Sarbadhikari and Srish Chandra Sarbadhikari.	1,000
8	"Musalman" ...	Ditto ...	Do. ...	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet" ...	Ditto ...	Do. ...	Jogesh Chandra Dutt, age 61 years ...	400
10	"Telegraph" ...	Ditto ...	Do. ...	Satyendra Kumar Bose	2,000
11	"Comrade" ...	Ditto ...	Do. ...	Mr. Mahomed Ali, B.A. (Oxon.), age 30 years.	2,500
12	"Herald" ...	Dacca ...	Do. ...	Pryo Nath Sen	... ...
13	"East" ...	Do. ...	Bi-weekly ...	.....	.....

* Has not been published for the last six months, and most probably it will not be published again.

PART II OF THE WEEKLY REPORT.

Additions to, and alterations in, the List of Vernacular Newspapers as it stood on the 1st June 1912.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
New	"Worlds Messenger" ...	No. 18, Kali Prasad Chakraberty's Street.	Monthly (English).	Raghu Probir Mitra (Hindu), age 22 years.	100 copies.
Do.	"Current Indian Cases" (a law paper).	No. 1-1, College Square, East.	Monthly (English).	Monindra Nath Mitter and Brothers (Kayastha), age 32 years.	Ditto.

I.—Foreign Politics.

1315. The *Bengalee*, commenting on the alleged order of the Afghan Government expelling the Brahmins and Pundits from Afghanistan, remarks:—"If the information is well-founded, and if, further, the expelled Brahmins are subjects of the Government of India, we entirely agree that it is the duty of that Government to adopt a retaliatory policy with regard to the subjects of the Amir. . . . . Can it be that the Amir's Government have in this matter acted in a way which is opposed to the most elementary modern ideas? As we have said, we are reluctant to believe the report; but if it is true, it is certainly the duty of the Government of India to do all that they can in the matter. And we are confident that in doing so they will have the sympathy and support of all sections of the community in India, Muhammadan no less than Hindu."

Expulsion of Brahmins from Afghanistan.

Bengalee, 6th Aug. 1912.

1316. With reference to a letter from Teheran published in the *Times*, showing the state of affairs in Persia, the *Bengalee* hopes that these gloomy forebodings will be falsified and that Persia will yet be able to justify her independent existence before civilised humanity. She has her difficulties, and not the least of these difficulties is that she is not given a free hand in certain matters of vital importance. But the difficulties are there, and Persia must make up her mind to overcome them as best she can, if she does not want to be swept out of existence as an independent nation. The people of India, Hindus no less than Mussalmans, are in deep sympathy with Persia in her troubles.

The situation in Persia.

Bengalee, 8th Aug. 1912.

II.—Home Administration.

(*a*)—*Police*.

1317. The *Telegraph* publishes an article from the *Hindu*, by Mr. C. Subramania Bharati, Pondicherry. A notorious police informer is said to have produced forged documents before the French Magistrate which stated that almost all the refugees were maintaining a culpable secret organisation in Pondicherry. "This is in no way complimentary to the British police," the *Telegraph* goes on to say. "To employ a wretched informer on such a dirty work is a feat for which any police officer would hang down his head in shame. Would the Government of Lord Hardinge take such steps as to rid the service and the country of men who can bring contempt and ridicule on the Government by such abominable trickery? His Excellency owes it to his own great reputation and the prestige of the great nation whom he represents"

The Indian police.

Telegraph, 3rd Aug. 1912.

1318. The *Telegraph* observes:—"Cases of police torture or corruption are becoming quite frequent of late. The latest that has ended in conviction is the one known as the Motihari police torture case. The Sessions Judge, Mr. Sheepshanks, accepting the opinion of the Assessors, has sentenced the accused constable to 4 years' rigorous imprisonment. This result has given great satisfaction to the people, and will, we hope, serve as a deterrent to those ill disposed officers and men who, whether carried away by ultra-zeal or out of personal motives of self-aggrandisement, go against the spirit and letter of the law, and oppress the people of whose lives, liberties, and properties they are the guardians. We have always urged in these columns that the reformation of the police lies in the hands of the authorities themselves. If the latter, instead of seeking to shield their subordinates when they are found guilty of any offence, will only cut up the sore, neither would it fester and contaminate the whole, nor would gangrene set in. It is because the subordinate police feel secure against any punishment for delinquency and because they count upon the support of their superiors, that they are encouraged to exceed the law and even take it into their hands. When, however, they find that they are really not above the law

The Motihari police torture case.

Telegraph, 3rd Aug. 1912.

and that when they err they are to be treated as ordinary offenders, they are sure to mend their ways"

AMRITA BAZAR PATRIKA, 6th Aug. 1912.

The Jagatsi affair.

1319. Adverting to the Jagatsi *Asram* incident, the *Amrita Bazar Patrika* remarks:—"It goes without saying that the present Chief Commissioner of Assam will not consciously allow one act of injustice to be done in this connection. His position is, however, very delicate. For His Honour has to rely on the reports of the very officials who are vitally interested in the case. Fancy, they hauled up even women for prosecution, though many of these, and not the police, were wounded! The trial of the accused will no doubt disclose many facts, but the public has a right to demand an immediate explanation about certain matters which are greatly exercising the minds of the people. For instance, did the inmates of the *asram* resist the police in the discharge of their duties? If so, in what way? Were they, men and women, armed with deadly weapons? Did they discharge guns or use swords? If not, what justification had the police to fire on them with bullets or buckshot? An official *communiqué* on this subject should be published."

INDIAN EMPIRE, 6th Aug. 1912.

Ibid.

1320. Commenting on the action of the executive in the same incident, the *Indian Empire* writes:—"The graduate disciple was shot almost to death by the police, and died after a few days lingering in hospital. There are some still hovering between life and death. The public want to know who is responsible for these unnecessary losses of human beings? What necessity was there to use deadly cartridges instead of blank shots? The *sanyasis*, mostly consisting of women, had only sticks in their hands with which they might have resisted the police. In Shambazar riot cases, which were more formidable affairs, the rioters, who were all Moslem enthusiasts, some of them equipped with deadly weapons, who defied even the military men, were not charged with deadly cartridges. And in this case, the almost weaponless men and women were attacked wantonly by the police, when a milder measure could have met the situation and the troubles nipped in the bud. We hope some of the Members of the Council, on the re-assemblage of the new Council, will ask some questions in order to elicit the real state of things which occurred at Jagatsi."

(*b*)—*Working of the Courts.*

BENGALEE, 4th Aug. 1912.

The separation of judicial and executive function.

1321. Referring to one of the resolutions of the recent Town Hall meeting that the separation of judicial from executive functions should no longer be deferred, the *Bengalee* observes as follows:—"That a reform of this kind requiries serious consideration nobody will for a moment dispute. But it will also be felt, in view of the long period which the Government has taken to deliberate, that sufficient time has been given to the consideration of this question and that deliberation may now be followed by action. The period of unrest is over, the country has come back to the old normal conditions with aspirations chastened by the events of the last few years, but with the firm determination to place the administration of the country on a footing in accordance with modern notions and requirements. The time has come when what was declared to be a counsel of perfection must be reduced to practice and embodied in the administrative machinery of the country. Especially in view of the decision of the Privy Council, it is no longer safe in the public interests that the reform should be deferred. That decision has caused widespread alarm throughout the country. The vast powers of the Magistrate have now been deprived of a necessary safeguard. To the Magistrate in his executive capacity is extended the protection to which his judicial powers alone had hitherto been entitled."

BENGALEE, 4th Aug. 1912.

Question of a separate High Court.

1322. With reference to a press *communiqué* issued by the Home Department of the Government of India regarding the question of a separate High Court, the *Bengalee* writes that the Governor-General's Council, as stated in the *communique*, will readily avail themselves of the knowledge and experience of the Hon'ble Judges in examining the whole question. It makes only

one thing clear, namely, that their Lordships have not yet been consulted as to the merits of the project. The paper would like very much to know at what stage in the discussion of the project the opinion of their Lordships would be deemed to be of value. One would have thought that in a matter of this kind the first thing which the Government of India would have done was to have consulted the High Court. It is undoubtedly a matter for disappointment that even now the Government of India do not state definitely when they are are going to consult their Lordships.

(c)—*Jails.*

1323. "We are grateful to the Government of India," observes the *Bengalee*, "for the prompt enquiry they have made with regard to the circumstances which led to the suicide of Indu Bhushan Roy in the Andamans. . . . We should have been more glad if the Government had coupled its finding in the present case with an explanation as regards the general complaint that political prisoners in this country are much worse treated than they are in England or any other Western country. Indu Bhushan Roy may have committed suicide while of unsound mind, and the direct cause of this unsoundness of mind may have been the hallucination to which the official *communiqué* refers But there is nothing to show that the unsoundness of mind in this case was not at least in part due to the conditions in which the prisoner, along with the rest of his class, found himself, regard being had to the fact that they were treated like common malefactors which, in the case of men in their position, amounted to a very severe measure of punishment. It is this treatment against which we have always been protesting, as being alike unnecessary and uncalled for and contrary to the practice of other civilised Governments. We can only hope that the interest which our article has aroused will lead the Government of India to consider the whole subject afresh and to bring the treatment accorded to political prisoners more in accord with modern ideas and modern practices."

Indu Bhushan Roy.

BENGALEE, 8th Aug. 1912.

(d)—*Education.*

1324. Commenting on Mr. Montagu's Budget speech with regard to technical education, the *Bengalee* writes:—"We are glad to have the assurance from Mr. Montagu that 'technical education was going to be advanced throughout India.' We need it very badly in Bengal. We have been seriously handicapped in the development of our industries through want of technical knowledge. Bengal does not possess a single technical institute. Bombay and Madras have their technological colleges. The need for such an institution in Bengal has long been felt. But the ways of Governments are slow, and it takes a long time before deliberation is followed by action. The popular patience, we fear, has well-nigh been exhausted. There is a Committee sitting at the present moment in connection with the Sibpur Engineering College. The question of technical education is within the purview of the reference made to it. We trust that the time is fast approaching when this much-needed want will be supplied."

Technical education.

BENGALEE, 3rd Aug. 1912.

1325. With reference to one of the resolutions of the recent mass meeting of the Anglo-Indian community to move Government to extend the principle of free elementary education to members of the domiciled community, the *Comrade* warns the Government of the grave dangers that they would risk in constituting any particular section of the Indian population as a distinct and specially favoured community in the matter of the extension of elementary education. The journal at the same time reiterates its oft-repeated assertion that the whole of India is no longer unripe for the introduction of free and compulsory education. Things seem to be moving very rapidly towards an early consummation of that long-cherished dream; free and compulsory education cannot very much longer be withheld from the Indian masses who are clamouring for it so

The Anglo-Indian community.

COMRADE, 3rd Aug. 1912.

earnestly. And inasmuch as their proceedings would strengthen the hands of Mr. Gokhale and his coadjutors in securing from the Government a voluntary "concession to this public clamour," all India is thankful to the domiciled leaders for passing their resolution on free education in face of strong official opposition.

AMRITA BAZAR PATRIKA, 7th Aug. 1912.

The Principal of the Medical College.

1326. The *Amirta Bazar Patrika* has received complaints from various quarters against the extraordinary way in which students of the Medical College were alleged to have been treated the other day by the Principal. The matter is seriousenough to engage the attention of the Government. The journal has no doubtthe Principal has got a good explanation of his own, and it will gladly publish it, if it is sent. In the interests of all parties concerned, including the Principal himself, such an explanation should see the light of day.

AMRITA BAZAR PATRIKA, 7th Aug. 1912.

The Sibpur Engineering College.

1327. Commenting on the fate of the Sibpur Engineering College, the *Amrita Bazar Patrika* writes:—"We need hardly say that we are sincerely glad that Dacca is so steadily growing in importance in matters educational. We wish from the bottom of our heart that Dacca was blessed with an Engineering College of its own. But why should not Calcutta also, specially when it has one, be similarly blessed? It would indeed be a gross wrong if Peter were robbed to pay Paul, especially when the former is a smaller and less healthy town, and the latter has possessed the institution for about half a century. We are really at a loss to understand how a proposition, which is neither fair, nor intelligible, nor logical, could emanate from a responsible officer. Let us trust, however, that the views are those of Mr. Lyon as an individual, and not of the Governor in Council."

(e)—*Local Self-Government and Municipal Administration.*

MUSSALMAN, 2nd Aug. 1912.

Moslem representation on local bodies

1328. With regard to Moslem representation on local bodies, the *Mussalman* writes:—"We have now and then dwelt on the necessity of adequate and effective representation of the Muhammadans on local self-governing bodies. The All-India Moslem League has been every year passing a resolution at its annual meeting, urging upon the Government the need of recognising the claim of the Muhammadans in this matter. All the Provincial Leagues, too, have passed similar resolutions, but unfortunately the Government has not yet thought it fit to satisfy this just and legitimate demand of the community. It seems that more vigorous and widespread agitation is necessary to convince the Government of the feeling of discontent prevailing among our co-religionists on account of the authorities turning a deaf ear to their prayers and solicitations in this connection, and accordingly we ask our co-religionists in the mufassal to hold public demonstrations to give expression to their views more unmistakably so that the authorities may no longer neglect our claim. Public meetings should be held in every district and, if possible, in every subdivision, and resolutions should be passed urging upon the Goverment of India the utter need of making statutory provision for the adequate and effective representation of Muhammadans on the local self-governing bodies, and, moreover, local authorities such as District Magistrates and Divisional Commissioners should be moved to appoint a sufficient number of Muhammadans as District Board members and Municipal Commissioners until proper representation of their community is secured by legislation. We impress upon our co-religionists the urgent need of rising to the height of the occasion and doing everything needful to secure their adequate representation on those bodies. May we not expect that public meetings will soon be held throughout the length and breadth of the country and resolutions will be passed, asking the authorities to comply with the demand? Will not the Muhammadan *anjumans* and associations, all through the land, be up and doing and thunder their claim in the ears of the authorities?"

TELEGRAPH, 3rd Aug. 1912.

Water scarcity.

1329. "A Sufferer" writes to the *Telegraph* as follows:—"Owing to the construction of a guide bank in connection with the Lower Ganges Bridge, the inhabitants of the Raita village, which is 3 miles off, have been put to great inconvenience. All the pathways for going to the river have been closed, and this

having stood in the way of drawing water from the river, the villagers have been suffering from water scarcity. Representations were made to the Chief Engineer suggesting means of redressing the grievance, but the matter has been set at naught by his letter No. 7712 of 24th July 1912. It is hoped the matter, which is one of serious concern, will attract the attention of the higher authorities."

1330. In the course of a letter to the *Telegraph* relating to village sanitation, "Narendra Nath Chakrabartti, Jessore," writes:—"The illiterate villagers are strangers to sanitary laws. Gentlemen of the village, who are acquainted with the laws, pay very little attention to them. It would be a great blessing if the Government be kind enough to bestow some special powers about sanitation on some honorary persons and compel them to report periodically the condition of water and public health. The want of pure drinking water and want of means to drain off the rain-water cause a great annoyance. If the Government compel the inhabitants to be specially careful about this, the condition of the villages will be much improved. I say of compelling, because the people will not otherwise do it."

Village sanitation.

TELEGRAPH, 3rd Aug. 1912.

1331. "Dina Nath Basu," writing to the *Bengalee* on the same subject, says:—"We are always ready to agitate against any political evil, but we are not ever awake for the removal of the evils of a pernicious custom prevalent in Bengal, *i.e.*, the custom of making all sorts of nuisances in the waters of tanks or other reservoirs of drinking water. We are of opinion that, in order to remove the principal causes of malaria, *i.e.*, the insufficient drainage of Lower Bengal and want of good drinking water, we should form several companies in the district with the laudable object of reclaiming the old tanks and small silted-up rivulets and also excavating new tanks. There should be a leading Sanitation Committee and also a big company in Calcutta consisting of educated and well-to-do residents, natives and Europeans, Hindus and Muhammadans. With the help and support of Government these companies will be able to reclaim several silted-up rivulets and old tanks, and thereby improve drainage and supply of drinking water. These companies, with the permission of Government, may collect taxes from boats carrying cargo for trade purposes and from fishermen catching fishes, and also by letting out the lands of the banks for agricultural and trade purposes. Although there are many patriotic persons who can spend money for excavating or reclaiming tanks for public good without any motive for gain, we are very confident that those persons who intend to spend money for their own interest will not be deprived of their object; they can expect some profit by this investment."

Ibid.

BENGALEE, 8th Aug. 1912.

1332. With reference to His Excellency the Governor's remark in the course of his reply to the addresses of the Islamic Association at Chittagoug that he would not just then express his opinion on the prayer of the Association for communal representation on the Local and Distict Boards, the *Amrita Bazar Patrika* observes:—"As His Excellency is incapable of hurting even a fly, he could not naturally express his views on communal representation and give pain to those Muhammadan gentlemen who had come to welcome him. We hope, however, our Muhammadan brethren will take the gentle hint, and no more trouble the Governor with such unreasonable prayers. Our esteemed friend the Hon'ble Maulvi Shams-ul-Huda cannot do a greater service to his co-religionists than by pointing out to them the utter absurdity of communal representation on Local Boards."

Communal representation on Local and District Boards.

AMRITA BAZAR PATRIKA, 6th Aug. 1912.

1333. In the course of an article bringing to notice the nuisance caused by the steeping of jute in the Kapotakshi river, the *Bengalee* writes:—"The whole matter has been repeatedly brought to the notice of the Magistrate and has latterly been represented to the Divisional Commissioner; but so far without any effect. The steeping of jute will commence in the course of the next fortnight or so. Immediate action, therefore, is what is necessary. We earnestly hope the authorities will do all that is needful in the matter, and do it promptly."

Jute-steeping in the Kapotakshi river.

BENGALEE, 8th Aug. 1912.

(g)—Railways and Communications, including Canals and Irrigation.

AMRITA BAZAR PATRIKA, 3rd Aug. 1912.

Steamer service.

1334. The Pabna correspondent of the *Amrita Bazar Patrika* writes that the steamer service between Kushtia and Pabna is not convenient to the public. The public get no accommodation on board the steamer, which is a very small vessel and always remains fully stuffed with goods. The passengers' prayer for seats for which they pay their good money goes unheaded. During the rains, when the rivers Padma and Gorai are quite full, a bigger vessel is necessary, but the owners of the service will not send any such vessel. They are getting Rs. 5,000 a year from our District Board, besides frieght for goods and hire for passengers They get a substantial profit, but will not see to the convenience of their constituents. This is not good. It is hoped, some private companies will open up a rival service or some other people will inaugurate a light railway from Saraghat to Bera *vid* Pabna.

HERALD 6th Aug. 1912.

Communications in East Bengal.

1335. Discussing the prayer for improved communications, the *Herald* considers that the Governor very reasonably raised the question whether the construction of new railways or well distributed steamer service was the better solution of the problem:—"Eastern Bengal is pre-eminently the land of waters. And to abandon these natural highways would be clearly a false economy. When we add to this the immense difficulty and expense of the construction of railways in a river district, the conclusion is forced on us that railway communications are not much suited to our part of the country. The popular idea, however, we must point out, is in favour of railways. The reason is not far to seek, as these provide a more rapid transit. But considering that we would have no very high grades of railways in such alluvial districts as we find in East Bengal, capable of speed not above 25 or 30 miles an hour, we do not think there would be left much to choose between the two systems, while there are weighty reasons we have shown above in favour of the river service. This system, we consider, would also be favoured by shippers of goods as being cheaper. We hope, therefore, that in deciding the question of better communications full consideration will be given to the grounds stated above, and that river systems would be kept on as far as possible. There are places, as in the Mymensingh district, where a river service would be quite impracticable, but in every place where the claims of the two have to be judged, the decision should be in favour of the river system."

(h)—General.

AMRITA BAZAR PATRIKA, 2nd Aug. 1912.

Self-government.

1336. Commenting on Mr. Montagu's Budget speech, the *Amrita Bazar Patrika* writes:—"Surely the Indians ought to be given some breathing time, otherwise they may be choked to death. Only two or three days ago, the Secretary of State for India shocked the whole nation by his announcement in the House of Lords that the only privilege the Indians possess is to dream of colonial government, without ever expecting it under British rule; and now a crushing budget of bitter disappointments has been thrust on them by his lieutenant in the House of Commons. The young Under-Secretary of State for India speaks with such astoundiug self-assurance that one does not feel at all disposed to argue a question with him seriously. All that we intend to do, therefore, is to quote some of his important statements and leave them alone to speak for themselves, with very few comments of our own. Here is one:—

"'I want to reiterate the belief that there is a growing spirit of nationality in India, the direct product of British rule.'

"As everybody here knows, the reverse is the case. A spirit of nationality was no doubt growing, but a policy of unmitigated repression has practically killed it. The nationalists were cowed down and converted into so-called 'moderates' to 'rally round the banner of the Government,' by deporting innocent men without trial and treating political offenders with almost unparalleled severity, and the rising feeling of nationality was crushed out of existence. Even a good measure like the reformed Councils widened the

breach not only between Hindus and Mussalmans, but also between Hindus and Hindus, and Mussalmans and Mussalmans.

"It is not true that 'unity is Britain's gift' to educated Indians, as Mr. Montagu stated. It is true that peace and tranquillity have been established among the masses, but it is absolutely incorrect to say that they are growing prosperous. If such were the case, famines, scarcities, and pestilences would not have made a permanent home in the land, and decimated millions annually in a ruthless way. If a wave of loyalty was created among the people of India, educated and uneducated, by the King's visit, it was not due to any alleged benefits conferred on them by the governing authorities, but to their innate love and reverence for their beloved King-Emperor and to His Majesty's loving and sympathetic utterances.

"We do not know how to characterise the statement of the Under-Secretary of State—'No money would be withheld from administrative needs.' We fancy that to save people from the disastrous effects of malaria, plague, and cholera is an administrative need. But we know how these fell disease are committing dreadful havoc among the population in every part of the country and hampering the good administration of the country. Is there any country in the world, civilized or savage, where tens of millions of people are compelled to drink what is diluted sewage—veritable poison—to quench their burning thirst? Roads, railways, and canals are dire necessities in many parts of the land. For want of money all these works, absolutely necessary for administrative efficiency, are being cruelly starved everywhere; and Mr. Montagu assures the world with his phenomenal self-complaisance that administrative needs are not and will not be neglected on account of the new Delhi cost!"

Mussalman, 2nd Aug. 1918.

Self-Government.

1337. In the course of an article on self-government for India the *Mussalman* writes:—"The present position of Indians in the British Empire is no better than that of hewers of wood and drawers of water, and they claim, and are determined to have, equal rights with the citizens of the British Colonies. No amount of ridicule by their enemies will ever dissuade them from the pursuit of their goal. The Indians know that the present constitutional government in England is the effect of several hundred years' struggle, the Republic in France was established after nearly a century's bloodshed, the Republic in the United States of America is the outcome of a long and bloody war, and they will not at all be despondent about their own future if the oriental countries of China, Persia, and Turkey, where the change of the form of government is only of yesterday's date, have not yet been able to establish settled governments. It is, moreover, a well-known fact that European interference is the root-cause of the disorder prevailing in these countries. However, the troubles in these lands are no disparagement to the Indians. They are fighting, not for absolute independence, but for satisfaction of the comparatively moderate aspiration of attainment of self-government within the British Empire, and as their activities are confined within constitutional bounds, the ultimate victory is theirs, if they are only true to themselves and their Creator."

Comrade, 3rd Aug. 1918.

Ibid.

1338. On the same subject the *Comrade* writes:—"A self-governing India is inconceivable to Lord Crewe, because the Indian people are different from the British in race and religion and because British statesmen have no historical parallel to guide them in this case. The question simply resolves itself into a race issue and points to a violent solution at some distant time, for even Lord Crewe would not, we imagine, believe that physical force would become the cement of the Empire in the absence of common creed and common blood. Nor is it conceivable that India, grown to the full stature of a conscious and unified nationality, would not dream of self-government. Is it, then, wise, is it reasonable, is it even expedient to leave the solution of so great a question to the blind and mad conflict in a distant future, born of suppressed energy and moral impoverishment, of bitter racial egotisms, of irrepressible national will seeking its way to independence and self-expression? Either India is to attain autonomy or she is to remain a cripple for ever more. The latter alternative is abhorrent to every Indian who has become conscious of the place of his people in the scheme of things. The autonomy is not only conceivable to him, it is also necessary

for him as an ideal; and he would be beggared of everything that sweetens his toils, lightens his existing burdens, and gives purpose to his drab existence if he ceases to think and work for a self-governing India."

INDIAN MIRROR, 30th Aug. 1912.

Self-Government.

1339. A correspondent of the *Indian Mirror* writes:—"There will be another difficulty in the way of now having self-government. The difficulty will come from the people themselves. They will not consent to have their interests transferred from the keeping of their English rulers to that of their own countrymen, in whom they have hardly any faith. They know their English rulers; but they do not know their fellow countrymen who profess to lead and represent them. They are not such fools as to exchange a certain blessing for an uncertain boon. They know and feel every moment that it is by their English rulers that their interests and rights are best protected, and that every good they enjoy and expect to get flows from their English rulers. Those who are impatient to possess self-government should first endeavour to win the confidence and consent of the people. The people are to be satisfied that there has arisen a race of men in their own land who will rule them better than their foreign rulers. To inspire the people with confidence, awe, obedience, and respect requires the constant doing of good to them. This necessarily means disinterested labour and self-sacrifice. How many of us are ready to give such a labour and to make such a sacrifice?"

AMRITA BAZAR PATRIKA, 2nd Aug. 1912.

The Public Service Commission.

1340. The *Amrita Bazar Patrika* recollects that the result of the last Public Service Commission fell like a bolt from the blue on the people of this country; yet the majority of its members were not imbued with that rancorous spirit of prejudice against the Indians as those of the present Commission are. One can thus easily imagine the nature of the calamity that is in store for the unfortunate Indian nation. Of course Mr. Gokhale has been selected: a magnificent dissentient report may be expected from him, in which, among other things, he will no doubt preach the gospel of hope and patience. The paper is tempted to ask its friends to decline the honour with thanks; but of course he knows his duty better.

BENGALEE, 2nd Aug. 1912.

Ibid.

1341. On the same subject the *Bengalee* observes that there cannot be any manner of doubt that the inadequate representation of the educated community on the Commission has caused a sense of widespread disappointment. Surely it is not too much to hope, in view of the prevailing feeling of disappointment, that steps would be taken to make the Commission more acceptable than it is by including in it some more Indians. There are men enough in all the Provinces, and certainly in Bengal, whose appointment on the Commission would not only mean an accession of strength and efficiency, but would inspire universal confidence Why should not some of these men be appointed?

AMRITA BAZAR PATRIKA, 3rd Aug. 1912.

Ibid.

1342. Reverting to the same subject, the *Amrita Bazar Patrika* enquires for whose benefit the Public Service Commission has been appointed. "Is it in the interests of the children of the soil, have who to find money for the maintenance of the Indian Civil Service and other Civil Services, Imperial and Provincial? If so, the composition of the Commission presents a queer spectacle. With the exception of Mr. Gokhale, there is not one independent Indian on its *personnel!* There are no doubt two other Indians, but they are officials. In the previous Public Service Commission, Bengal, Bombay and Madras were represented. But this time Bengal, the premier province, is nowhere; so is Madras; so are other provinces except Bombay, which Mr. Gokhale no doubt very fittingly represents. Fancy Mr. Madge, who represents a few thousand Eurasians and domiciled Europeans, is on the Commission, and not one representative of the Bengali nation consisting of 50 millions of people who have always taken a lead in the public affairs of India! One can hardly restrain himself in dwelling on the constitution of the Commission."

BENGALEE, 4th Aug. 1912.

Ibid.

1343. The *Bengalee* understands that the *Times* suggests that Mr. Ramsay Macdonald's appointment to the Commission should be reconsidered. The journal does not know on what ground the appointment of Mr. Macdonald is objected to, but, whatever the ground may be, it has no hesitation in saying that Indian opinion strongly

condemns the suggestion of the *Times*, and after all, as Lord Crewe said in a recent speech, it is Indian opinion that counts. If there are any appointments which can legitimately be objected to and which Indian opinion does object to, they are the appointments of Sir Valentine Chirol and Earl Ronaldshay. Sir Valentine Chirol's latest book has made him highly unpopular in India, and Earl Ronaldshay has demonstrated his unfitness to take a correct view of Indian questions. It is these appointments and one or two others that make the Indian public entertain considerable misgiving as to the issue of the Commission.

1344. Reverting to this subject the *Amrita Bazar Patrika* writes:— "From one point of view, we do not know if it would not be better if Mr. Gokhale and Mr. Macdonald were to decline to serve on the Commission. Their presence would no doubt be taken advantage of by our enemies to declare that able advocates of Indian interests were given an opportunity to say their say, but they failed to establish their case before the majority of their colleagues; and Indians have thus no right to complain of the decision of the Commission. If the Commission were composed only of anti-Indian Europeans, it would not be possible to silence the Indians with such a plea."

AMRITA BAZAR PATRIKA, 5th Aug. 1913.

The Public Service Commission.

1345. With regard to the question in the *Morning Post*, whether the Government intends by the Royal Commission to force more Indians into the Civil Service at the expense of the British contingent, the *Bengalee* writes:—"We challenge the statement of the *Morning Post* that the administration is now being conducted on a minimum strength of British officials. Let us take a few illustrations to show the utter hollowness of this position. The District Judgeships in Bengal and in other parts of India are mostly held by Englishmen. Are these appointments, we ask, to quote the *Morning Post*, 'key positions essential to the integrity of British administration'? If all these appointments were held by Indians, as we hope they will be by and by, would the stability of British rule be weakened in the smallest degree? We think not. On the contrary, such a change would conduce to the greater efficiency of the administration and the deeper contentment of the people. Here, at any rate, there is a reducible minimum of British officials, and the reduction would involve no catastrophic change and would be beneficial alike to the Government and the people."

BENGALEE, 6th Aug. 1913.

Ibid.

1346. On this subject the *Indian Empire* writes:—"There is a great disappointment in the public mind that not a single Bengali has been thought fit to sit on the Commission. It is evident that the omission is deliberate and long thought out. In the last Honours List, the Bengal element has been carefully eliminated. We know that we have fallen on evil times, and such omissions only remind us, now and then, of our exclusion!"

INDIAN EMPIRE, 6th Aug. 1913.

Ibid.

1347. "U. C. Deb," in a letter to the *Bengalee*, brings to notice that cadastral survey and settlement have commenced in the subdivision of Tangail. To add to the difficulty of the landholders, attestation—the most important part of the work—has been carried on simultaneously, in spite of their objections. Government rules also require that the attestation shall have to be taken up after the landlord and tenants have been allowed sufficient time to study their copies of the *khatians*. "It cannot be expected that the officer, who had once expressed his opinion in a matter, would hold otherwise at the time of attestation, and, as a matter of fact, such officers have been found to be prejudiced and with preconceived opinions, to the very great disadvantage of the parties. The local authorities seem to be indifferent in these matters, and unless the officers are changed at the time of attestation, injustice will be done to the parties. We are at a loss to understand why the local authorities are unmindful of the objections of the parties in this matter."

BENGALEE, 3rd Aug. 1913.

Survey and settlement in Tangail.

1348. The *Bengalee* brings to notice that after the commencement of the agitation to transfer the subdivision of Deoghar to Bengal, Mr. Guest, the Subdivisional Officer, insisted on petitions being written in Hindi. The journal would like very much to know if the Subdivisional Officer had any authority to insist on this change being made. In any case, the change is a

BENGALEE, 3rd Aug. 1913.

The court language of Deoghar.

change for the worse, and is bound to involve considerable inconvenience to litigants. It is all the more unwise in view of the fact that the question of transferring the Sonthal Parganas, at any rate, parts of that district, to the Presidency of Bengal has not been disposed of and can, indeed, be disposed of only in one way. The Bengali-speaking districts or parts of districts will sooner or later have to be transferred to Bengal, precisely because no other arrangement can possess the characteristic of finality or will satisfy the people concerned.

BENGALEE, 4th Aug. 1912.

The Islington Commission.

1349. With reference to Mr. Montagu's remark that the Islington Commission would co-opt one or two representatives of the Imperial and Provincial branches of each service, the *Bengalee* observes that it would like very much to know why the co-opting of members should be confined to the Imperial and Provincial branches of the several services concerned. The public are vitally concerned in the right solution of the question, and the journal is decidedly of opinion that the co-opted members should, for the most part, be non-official gentlemen thoroughly conversant with the requirements of the situation and competent to represent the views of their countrymen.

HERALD, 6th Aug. 1912.

The additional police tax in East Bengal.

1350. "P. H. S." writes as follows to the *Herald* :—"Now that the punitive police are going out, and the people of the subdivisions of Munshiganj and Madaripur are perhaps already exclaiming 'good riddance' with a sigh of relief, the questions that naturally suggest themselves in one's mind are: (1) How is the cost already incurred for maintaining the police for the period sanctioned by the late Government, to be met? (2) If the amount of the cost is to be raised by imposing a tax upon the people concerned, as, there is no doubt, it will be, and no wonder, it should be, seeing that the police force in question is not an ordinary but a 'punitive' one, what is the principle according to which and the basis on which the assessment of the tax is to be or has been made? So far as we are in a position to judge from the notice served upon the inhabitants of some of the villages in the subdivision of Munshiganj, for no other information on the subject is either forthcoming or available, the assessment does not seem to have been made according to a very sound principle or on a proper and correct basis. Moreover, the information gathered on the spot from the officers entrusted with the work seems to have been of so meagre and unsatisfactory a character that in many cases it has led to results that are little short of ludicrous and absurd."

BENGALEE, 7th Aug. 1912.

Industrial development.

1351. The *Bengalee* makes the following suggestion for the industrial development of the country :—"One way of encouraging industrial institutions is to offer them an annuity in return for which they are to take in and train a number of apprentices. The Government will not only be assisting concerns, some of which badly need help, but will be helping to keep up the supply of 'industrially' trained men and thus remove a want which is at present keenly felt. If the Government of Bengal will accept our suggestion, they will be following the precedent which the Punjab Government has set in this matter. That Government has granted an annuity of Rs. 7,000 to a glass factory in return for training a number of apprentices. Surely the Bengal Government ought not to be behind any other Government in a matter of such vital importance."

BENGALEE, 8th Aug. 1912.

Indian expenditure and the Nicholson Committee.

1352. The *Bengalee* observes:—"The military situation in India has greatly improved. The Anglo-Russian Convention has allayed the Russian bugbear and is a guarantee of peace. The Anglo-Japanese alliance also makes for peace. But the military establishment of India is maintained on the old scale, when the Russian menace was a living factor in Anglo-Indian politics. Here the pruning-knife may be applied with advantage, and the military expenditure may be recast and reduced in accordance with the new state of things. There is the Nicholson Committee which will soon meet. It is to be hoped that its labours will lead to a substantial reduction of military expenditure. India has too long paid for Imperial requirements. It was time that financial justice was done to India. Additional taxation in the present situation of the country is not to be thought of. Ours is one of the poorest countries in the world, and the maximum limit of taxation has been reached."

1353. In the course of an article on the real situation in India the *Amrita Bazar Patrika* writes :—"It is an excellent thing to impart extensive education both to the masses and the higher classes; but this blessing is turned into a curse if the bread question is not solved along with it. Indeed, a greater danger to society cannot be conceived than when the bulk of both highly educated *bhadralokes* (gentry) and partially educated lower class people remain unemployed and hungry. In short, it means universal unrest in the country. The illiterate raiyat who now tills the land will refuse to hold the plough when he has acquired some smattering of learning, and he cannot be blamed for it, for, surely, he will think, he is not destined to be a mere drawer of water and hewer of wood all his life. In this way the number of the discontented unemployed will increase by leaps and bounds among the agriculturists unless they are provided with higher employment. Similarly, if suitable avocations cannot be found for the cultured and highly educated higher classes, they will become sulky and in due course may be led to commit dreadful things."

The real situation in India.

AMRITA BAZAR PATRIKA, 8th Aug. 1912.

VI.—MISCELLANEOUS.

1354. In the course of an article on Indian unity the *Herald* writes :—"As comunications are improving, the knowledge of each other of the different peoples of India is rapidly advancing. When the intimate knowledge necessary is there, Indian unity will no longer strike an outsider as an impossible thing. The diversity of faiths presented before us with so much show of reason won't stand in the way. When common cause of the country can bring together such conglomerations of humanity as in Australia or South Africa or Canada or the United States, it is not unreasonable to presume that the different peoples of India will understand the cause of their own motherland."

Indian unity.

HERALD, 5th Aug. 1912.

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